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4/81

Pathway to God

(A Quarterly Journal of Spiritual Life)

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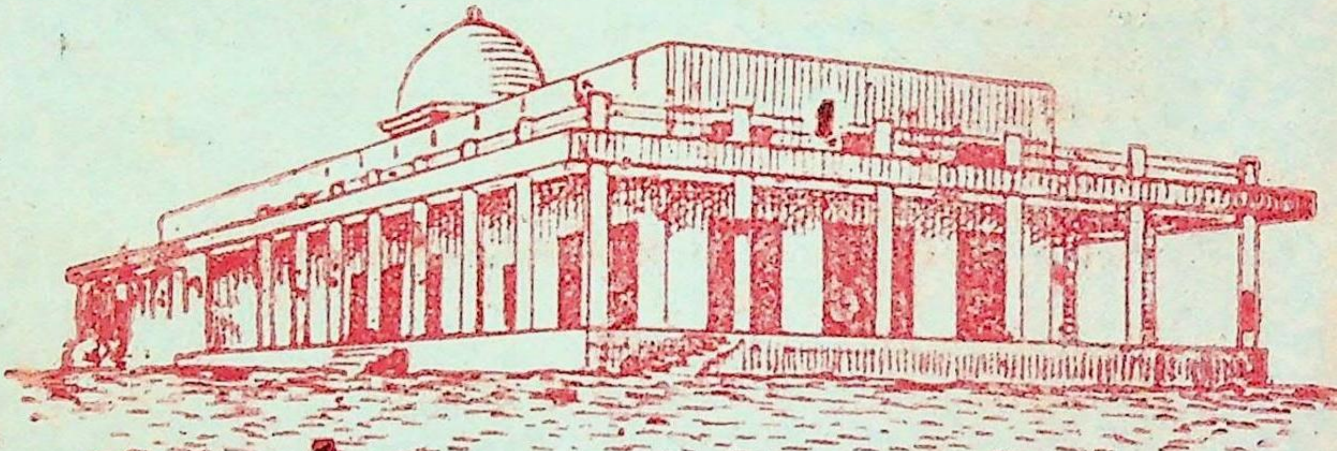

SHRI GURUDEV MANDIR

ACADEMY OF COMPARATIVE PHILOSOPHY AND
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Vol. XV) April - 1981 (No. III

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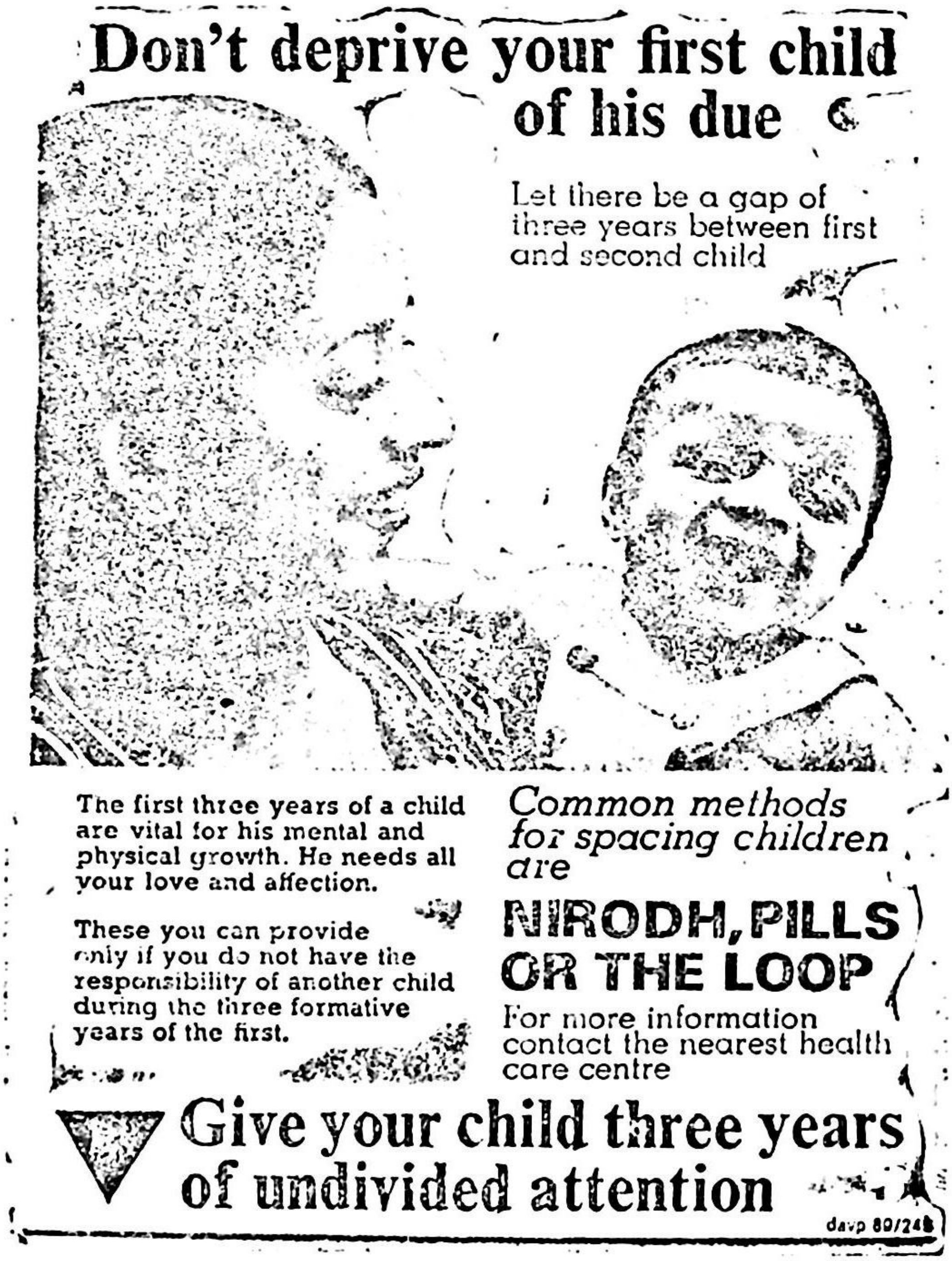

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FORM IV

(See Rule 18)

PATHWAY TO GOD

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Signature of publishers

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PATHWAY TO GOD

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Prayer to Lord Narayana

कान्ताय कल्याणगुणैकधाम्ने
नवद्युनाथप्रतिमप्रभाय ।
नारायणायाखिलकारणाय
श्रीप्राणनाथाय नमस्करोमि ॥

I make obeisance to Lord Śri Nārāyaṇa who is lovely, who is the main abode of all auspicious attributes, whose brightness is equal to that of the new (rising) sun (lord of sky), who is the efficient cause of the universe and who is the husband of goddess Lakṣmi.

Nārāyaṇa Panditacharya's
SUMADHVA VIJAYA

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Shri Gurudeva Dr. R. D. Ranade

Born
JAMKHANDI
3-7-1886

Samadhi
NIMBAL
6-6-1957

EDITORIAL

Company of Saints

It is difficult to be born as a human individual. Human life is of value as it is the consequence of the accumulated merit of past lives. Having once obtained it we are advised not to waste it. With the full knowledge of its value we are called up on to use it for the attainment of salvation which is our final goal. All our efforts should be directed towards this end. Our spiritual progress consists in utilising more time and energy of ours for the spiritual pursuit. We can hope to achieve this gradually by constant practice. Even when we are busy with worldly affairs that engage our attention we are to spare more and more time for our spiritual pursuit. It is only in this way that worldly life and spiritual life can go hand in hand This is the way to be in the world and yet out of it. When it is not possible for us to discard or run away from the world we should think of adjusting our worldly life with spiritual life. There is enough wisdom in doing so.

In our spiritual pursuit faith in God, knowledge of God, devotion to and meditation on God, are very essential. Harmony between worldly life and spiritual life is equally necessary. To learn the art of spiritual life we require the assistance and the company of saints without whose guidance it is impossible to lead a spiritual life and to show the expected progress in it. Saints are God-realised souls working for the spiritual welfare of those in bondage. They give us the necessary guidance by creating faith in God, giving us the knowledge of God, teaching us how to practise Bhakti and how to reconcile worldly life with spiritual life. They show us the pathway leading to God or God-realisation. If we are in the constant company of these holy men we always hear about God, remember Him and learn how to meditate on Him. We have the chance to learn the art of spiritual living from them by imitation as they are the living examples of spiritual life. The company of saints is responsible for placing good thoughts in our mind and driving away the bad ones. The saints also divert our attention away from the worldly objects thereby helping us in devoloping dispassion. For all these reasons we must welcome the company of saints who are the source of inspiration for our spiritual life.

Sri Gurudeva Ranade and his spiritual preceptor Sri Bhausaheb Maharaj have explained the significance of the company of saints in the following words. "For developing love for spiritual life, there is no other way as easy and effective as the company of the good. It draws us to the righteous path without much effort. Listening to spiritual discourses is equally important and the aspirant should be absorbed in such discourses. Reading of spiritual texts is also covered here Further, reading interspersed with remembering the name of God is valuable in many a way. The whole atmosphere becomes diffused with Bhakti (devotion). Ultimately it is this that keeps aflame our own love for spiritual life. He alone can be called a saint who has seen God. Seeing a saint is seeing God. Serve a saint and that is as good as staying in the company of the good Such service also should be interspersed with remembrance of God's name" (The Company of the Good : Sri. Gurudev Vachanamrta - pp. 73 - 74)

Referring to his remark regarding the "Service of Saints" Sri Gurudeva observed, "A saint himself is God. God Himself is saint. Hence service of a saint is service of God. Our daily meditation should be coupled with the holy company of saints. Then alone will it bear proper fruit. It is in the company of saints that we would realise the real value of meditation. If we try to live in their company for good many days and observe their behaviour minutely we would understand how they have realised their identity with God and possess His Glory.

Take for instance, my own case. It was the year 1909 or 1910. I was then meditating daily for 7 hours : 2 hours in the morning, 1 hour in the after noon, 2 hours in the evening and 2 hours at night (from 11 P. M to 1 A. M.) I carried on my meditation vigorously minute to minute. If I resolved to get up at 12-11 A. M . I used to wake up exactly at 12-11 A. M. without the aid of an alarm clock. Once Sri N. S. Lokur asked me to wake him up at 3-43 A M. The wonder of it was, I awoke exactly at 3-43 A. M. and woke him up. Such psychological miracles used to take place at that time. Of course it was not an important occurrence.

Once during that period I happened to pay a visit to Inchagiri Sri Bhausaheb Maharaj knew the method of my meditation. Still, one day he addressed me in this manner "What is the use of mere meditatiod? We should seek the company of saints. Then we would realise its real worth." I was greatly non-plussed and surprised to hear this remark of Sri Maharaj. I wanted to know its significance. But I dared not ask Sri Maharaj directly. He was very strict and stern. Hence I asked his close bodyguard Sri Nandyappa the meaning of Sri Maharaja's remark. He told me that I should accompany Sri Maharaj when he was on spiritual tour. Hence, soon after I went to Poona, I came to Jamakhandi as Sri Maharaj was on tour in villages nearby. I took the chance of accompanying him during this tour. I could then closely observe his divine life and was greatly benefited thereby.

Sri Maharaj performed his meditation regularly. He could ascertain the exact time of his meditation to the minute. His daily meditation was for 9 hours : 3 hours in the morning, 1 hour at noon; 3 hours in the evening and 2 hours at night. He rarely had any sleep. In fact he never needed it. During the month of Shrāvaṇa he used to live on one dried date per day. At Inchagiri, he used to take a few morsels of food only. Such was the austere life he led Still, so long as his Sadguru Sri Nimbargi Maharaj was alive he never failed to see him at least once a week and have the pleasure and benefit of his inspiring company. He thus received the inspiration and guidance of his Master for well-nigh 25 years, before he could attain the higher reaches of spiritual experience. (Silver Jubilee Souvenir, vol. I Pp. 271-72)

Sri Bhausaheb Maharaj says : "We should ever try to live in the company of the good (Sādhakas). At the time of the Saptah-festivals, we will have the pleasure of meeting great devotees. Meditation in their holy company and discussions on spiritual topics corried on by them would enable all to enjoy the delight arising from it.

The listening of the spiritual discourses would tranquilise the mind. The time spent in listening to them need not be considered as wasted. Hence we should repeatedly read the same books and listen to the same discourses. We should constantly carry on this practice. Sri Nimbargi Maharaj used to state that this practice also is in a way, as good as meditation for a seeker" (Silver Jubilee Souvenir Vol I P. 75)

◆

The Supremacy Of Karma Yoga

BY R. RAJ RAO

The third chapter of the Bhagvad Gita, which as philosophers know, is the eternal message of Lord Krishna, not only to a doubting Arjuna on the battlefield of Kurukshetra, but to the whole of humanity caught in the strife of life, deals with the Yoga of Action (Karma Yoga). In many ways, this chapter forms the crux of Krishna's teachings and in any case one of the most important parts of the Gita, for it reiterates that man must not cut himself off from activity which becomes his duty-but, on the contrary, should religiously perform all his duties (activities), whatever be the circumstances. Thus, action is the key word, and for each individual, activities suited to his nature together with their attendant responsibilities comprise his duty. As Arjuna was born in a Kshatriya household. his duty, therefore, was to fight. He was consequently advised, not to be swayed by emotional considerations like the prospect of having to kill his own cousin brothers, but to take to arms instead.

However, one point needs to be clarified, and it is this : Karma or action by itself is inadequate for the pursuer of higher ends. Karma Yoge has to be coupled with detachment to elevate a person from the level of an average being preoccupied with mundane activities This means that while the Yoga of Action is the best alternative in the modern world for reasons about to be explained, it, if practised by an individual who has not conquered attachment will only defeat its purpose and deceive its follower. In a sense, all people in the world are Karma Yogis (practitioners of the Yoga of Action), because everybody has to do some work to earn his livelihood and provide for his family. The difference between the mass of humanity on the one Lord, and the seeker of ideal virtues on the other is essentially this, then, that the former work with the spirit of contractual labour, measuring every ounce of work put in with the dividend that results, and should the first exceed the second, retract from work, while the latter equate work with their duty and have nothing short of a complete involvement in it, irrespective of the dividends that ensue.

Broadly, there are three types of Yogic activity: karma yoga, jnana (the yoga of knowledge) and bhakti yoga (the yoga of devotion). While the key word of the Karma yogi is action, that of the jnana yogi is knowledge, and that of the bhakti yogi is devotion (to the Lord) . Different temperaments are suited to different yogas: the excessively intellectual would naturally opt for the path of knowledge and the excessively emotional for the path of devotion. Those who are neither too intellectual nor too emotional automatically choose the path of action, and in Society the number of people in this category tends to dominate. But, as explained above, most of these people fail to hitch the wagon of detachment to their action - and detachment means having only a disinterested involvement in the work that is being performed, without having regard for the fruit or end results of the action-with the result that it creates a hurdle between what they actually are and what they ought to strive to be. The number of real Karma Yogis, thus, is microscopically minute.

What has to be understood is that the three yogas are not mutually exclusive, and although depending on his temperament an individual may predominantly fit into one category rather than the other two, yet characteristics of the other yogas will also inherently be present in his personality. Thus a man who is disposed towards the path of action will not be precluded from finding the devotional impulse and the need for learning also entering his life at some stage or the other, and the man who is prima facie a jnana yogi, will neverthless not be able to live in the temporal and spatial world without using his hands and legs - to perform action. This is because the three yogas cannot be divided into watertight compartments and overlapping, therefore, must take place. The yoga of knowledge involves the brain, the yoga of devotion the heart, and the yoga of action the limbs, and since all these organs are equally important in the life of an individual, he cannot expect to activate one alone to the total passivity of the others. He will thus be acquainted with all of them, albeit in varying degrees.

If we examine the problems in most countries of the world in the present century, we discover that many of them can be solved if each individual works towards a certain goal with a profound single mindedness, whole-heartedly and conscientiously. In essence, this would amount to each person contributing his mite towards the progressive building of his nation and it is this that is required for the development of any nation, rather than governments imposing regulations from top on people who are unwilling and unready to follow them, and if they do so, it is more out of fear rather than understanding. It is this individual contribution that helped a country like Japan to make such remarkable progress after it was almost completely destroyed by the Hiroshima and Nagasaki atom bombing episode 40 years ago. It must be agreed, thus, that action-on the part of each individual- is the most plausible means towards improvement, and Karma yoga should therefore be given much greater importance than it currently is.

The nature of Karma Yoga is such that it is much more selfless as well as meaningful for humanity than the other yogas. All the yogas may aim at God Realization-peace and perfection- but the paths other than Karma yoga are, in a sense, selfish, because they only account for an individual's liberation, while for humanity, such an individual becomes unproductive and useless. The man who spends his time in bhakti, meditation (dhyan) or learning without imploring to impart that knowledge to others (if he does so, that would be Karma Yoga). is being rather indifferent to the misery and suffering around him On the other hand, while a Karma yogi aims at his own liberation, he at the same time, serves humanity through his action (work). When Gautama the Buddha attained his Sambodhi (enlightenment), he was selfish on his part to leave this world without imparting the wisdom that he attained to others as well, to relieve them of misery and suffering. He thus decided to stay on and preach, and as a result of this great action of his, the world today has an alternative to rid itself of misery, in Buddhism.

The Bhavad Gita divides actions into three categories and recommends that Sattvik actions and actions based on sacrifice alone should be performed. But it must be realized that any action, performed detachedly, and provided it is not negative (like murder, dacoity, stealing etc.) has an element of service and sacrifice in it, and is thus sattvik in character. The bank clerk who punches papers, the grocer who sells foodgrains and the doctor, who treats patients are all in their own right serving the people who need their Services. If now as true Karma yogis they perform their respective activities with real detachment, they are making a sacrifice (of desire, expectation and reward), and are thus performing Sattvik (the highest kind) actions.

This, then, means that towards whatever yoga be an individual's predisposition and whatever be his activity, he should attempt to enhance the spirit of Karma Yoga in his life. This is no impossible task, because as we have seen above, the different yogas are not mutually exclusive. In plain terms, every single individual should aim at being a Karma yogi, whether those who are not gifted with such a bent of mind the exercise may be a little difficult initially, but once the immediate rigours imposed by the discipline have been gone through, the exercise will be much more simplified.

And besides what is stated above, it must also be realized that as far as the majority of human beings are concerned mental concentration is a rather difficult task. During the days prior to his enlightenment, when the Buddha was still searching for a path towards liberation, he nevertheless had this to say about dhyan (meditation) to his friend Alan Kalam :

"This doctrine extending to the attainment of the state of

Nothingness does not conduce to aversion, absence of passion, cessation, tranquillity, higher knowledge, Nirvana." [☼] This is because abstract meditation is not only deprived of the spirit of service, but it can also lead to wandering of the mind.

Thus, if one rigidly sticks to the path of jnana only, the actual process of knowledge assimilation is likely to be interrupted by a lot of mind drifting. Most students are unable to maintain a consistent concentration for ordinary academic studies, and, as they often confess, their minds stray into forbidden areas of temptation during the studying hours. When it comes to philosophy and scripture, one can shudder to think of what will happen. This danger becomes all the more pronounced in the case of Bhakti yoga, where in the process of making religious worship to deities, the rituals and ceremonies assume a great deal of mechanical routine for most people, who perform them blindly for the sake of tradition and out of a fear of violating the established norms, than out of an actual understanding of the means they are adopting. Go to any temple - or for that matter, church, mosque or synagogue - and carefully observe the majority of the people who come there, and you will not be slow in realizing that gregariously, they all perform their prayers without so much as understanding the fundamentals of what they are doing. It is a mere blind and mechanical process that becomes a part of their daily routine, very much as washing their clothes and eating their dinner are.

True, not every single individual is like this, and there are a few who have mastered the art of perfect concentration and can correctly absorb every single word of what they read,

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[☼] "Bhagwan Buddha" by R. R. Diwakar. Published by Bharatiya Vidya Bhavan, Bombay.

and others who are given to ritualistic practices but not without knowing the essential meaning of each of the ceremonies they perform, and more importantly, realizing that these are only a means to a higher end. But their number is so small – they are the sages and the *bhuktas* - that even put together they will not be able to bring about any significant change in the condition of suffering humanity. On the other hand, the path of Karma Yoga, because it involves work, can be followed by most without the disadvantage of having their minds diverted. For it is common knowledge that when one is involved in actual work, whatever be its nature, the attention of the mind is so canalised that there is hardly any scope for it to digress and lead to lethargy and indulgence. Hence, through the path of karma, there will be the dual advantage of something constructive being done for humanity, and something constructive being done for each individual himself, who will be working his way towards his own development in terms of moral perfection and peace. Neither can peace, nor can perfection come to the individual whose mind wanders into stray areas and results in indulgence and lethargy. And as both jnana and bhakti yogas are potentially more capable of diverting the mind, because of the lesser amount of physical activity that they involve, karma yoga in the circumstances, seems to be the best alternative, not only for one who is ideally suited for work, but also for a person who thinks that his mind is more suited to learning or devotion. What such a person can do, is reconcile karma yoga with the yoga to which he is temperamentally suited, and bring about a happy blend, which would be of great significance to himself as well as others.

In addition to all that has been stated above, consider the supremacy of Karma Yoga from yet another standpoint In the Hindu religion which believes in rebirth, it is reasoned out, not illogically, that after the death of an individual, the transmigration of his soul from the deceased physical body into a new life takes place on the basis of his Karma or actions in the immediately preceeding life, and if his past life was one of good deeds, his new life will be blissful, while if the former was characterized by evil deeds, he will have to bear the brunt of it in the life to come, In other words, good actions during his lifetime ensures him a blissful future life in which he will ascend into a higher being, while evil or bad deeds can degenerate him into a lower human being, and sometimes take him back to the life of an animal, which it is believed, every human being has gone through before coming to the stage of man. Thus Karma yoga, having a strong element of moral good in it as we have already seen, also ensures the karma yogi of a blissful future life in which he will transcend into a higher human being, cultivating moral virtues and attaining peace of mind to a still greater degree. A pure rationalist may find the theory of reincarnation absurd and incredible, and to him Karma yoga can be advocated on the strength of the more scientific arguments elucidated above. But this last argument in making out a case for the supremacy of Karma yoga can enhance the stature of the arguments made earlier, for those minds, which as most godmen would say, transcend the realm of reason and live in the realm of faith.

◆

Nishkama Karma
An analysis

Dr. (Miss) S. H. Divetin
Department of Philosophy
Faculty of Arts BARODA

Geeta Ideal of Nishkama Karma has been applauded and decried for opposite reasons, for Geeta steers clear of materialism and extreme monism. It is a spiritual handbook, a reference-frame of our eternal Hindu Culture. It is the kamadhenu of Rishis of Indian culture. The Rishis I define as those who aim at total integration in any walk of life. In this sense, a sincere Politician or a statesman or a scientist is a Rishi.

Nishkama Karma can be compared to Categorical Imperative of Immanuel Kant. He was in search of synthetic a priori principle that underlines our knowledge in case of morals. It is knowledge of what ought to be the case.

The moral law is found by analysis of man's moral experiance, The moral law is a rational universal law. Particular commands are concerned with lower selves commanding to practical affairs of life. But a moral law according to Kant is a categorical imperative (Meaning, a universally binding command which admits of no exceptions.) This law which he derives from the analysis of moral experience is purely formal. The maxim of my action and therefore the action performed in accordance with it is moral, only if I can will that it should become a universal law. Suppose I give five paise to a beggar out of moral feeling, I may not have that feeling, to-morrow and will not give money. But if I give money to a beggar on the ground that I ought to help the poor, I will help to-morrow also. Therefore a moral law must be a rational law.

The Categorical Imperative is the principle of Duty for duty's sake. This duty Geeta translates as dharma, using duty in the wider sense. This duty is svadharma according to one's nature and station in life. The word station suggests a concession to Bradleyan ethics of 'my station and its duties'. Varnashrama Dharma enjoins a command according to one's station in life.

It is my firm belief that Geeta is not just a text book of individual ethics, but conceals and contains a well-outlined social ethics. Ethics of daivi sampattis described in eighteenth Adhyaya of Geeta has social implication. Shama Dana Shaucha, Kshanti Arjava, Natimanita, Dhruti have a social context; the term lokasamgraha suggested an economic structure based on socialistic (used in the widest sense, not materialistic socialism) values.

'Nishkama karma' idealogy has a basic psychological problem. Is desirelessness psychologically possible ? Mind is not an empty box. Mind is not "a ghost in the machine". Mind is a unity of dynamic psychical processes. Mind has directive force towards objects. These directive forces are conative psychical forces directed towards objects. Therefore, there is some desire or other. It is the view of Bertrand Russell and other analytical behaviourists that only passion can conquer passion and higher passion must replace lower passion in order to overcome frustration. But this is an empiricist's view only.

Idealistic belief is different. There Bradleyan advice is "Be a whole or join a whole and you cannot be a whole unless you join a whole". Therefore, some constructive work, some social action, some lowering of the super ego to a social group or community, is essential for development of integration of peronality. What we want in our life is an ascending psychical essence which reaches in Shri Aurobindo's philosophy up to super Mind even.

It is the belief of our yogis that purification of intellect (सत्वशुद्धि) is achievable by emptying the Citta of its contents and when Citta is completely emptied of its contents desirelessness is psychologically possible (It is the view of the present author that no real disinterested action is possible without desirelessness).

Gitā ideal of Nishkama Karma based on the belief that desirelessness is possible, is a workable ideal because of yogic method (Tasmat Yogi bhavarjuna) . This is the advice given by Lord Krishna in the song of the Lord. Complete progress is achieved by Yogis in Nirvikalpa Samadhi where there is objectless worship but that remains in moods only. Sankara's vedanta transcends Sakāma bhakti, Sattvasamshuddhi is a means to an end only in the narrow sense. In the higher sense it is the central message of the Gita (according to late Dr. S. S. Bhave of M. S. University).

Sankara transcends sattva samshuddhi in the mundane sense by belief in release in this very life (karmamukti, jivamukti). Gita reaches almost to Christianity when it enjoins (Ishwarah Servabhutanam hrideshterjuna tishthati - The kingdom of god is within you).

In the end, Gita advocates liberalism in worship sloka sixty three of XVIII Adhyaya) "This heve I expounded to thee the most mysterious of all knowledge, ponder over it fully, *then act as thou wilt.*"

But this option of belief and action is restricted by a severe command that (svadharme Nidhanam shreyah paradharmo bhayavah). Hinduism looks askance at coversion. Hinduism is the only religion in the world that does not admit any conversion. We have a conversion in the reverse that we take back Hindus who go to other religion, but we do not convert other religionists. "Gita gives us a glimpse of Mt. Kailasa (highest goal) where Siva lives, keeps it before our vision even while we are trudging towards it, away in point of space and ages away in point of time and releases in no uncertain terms that we have to scale the heights leading up to that highest peak where dwells the Lord of the worlds, that we have not only to reach the peak but to realize that really is our home whence we had fallen away and that the Lord occupying that pinnacled throne is none but the Lord in us - in a word that Jiva is Siva i. e. that the individual self is the Universal self." The Gita also every now and then gives us a glimpse of the souls who have scaled the heights and achieved the vision, who are made one with Nature (*brahma bhutah,*) ' (Mahadev Desai - Gita according to Gandhi) .

This Nishkam Karma embraces Kant's categorical imperative and transcends it. Duty is translated as Dharma and used to mean to apply to various people in various ascending steps of development. 'Dharayatiti Dharmah'. That which sustains us is Dharma in the widest sense. Whitehead defines religion as what you do with yourself in silence.

In this sense, sattvasamshuddhi used in the highest sense is the central message of the Gita.

* * *

What Represents Final Salvation In Hindu Theism?

ARVĪND SHARMA

I

The Hindu Bhaktic tradition talks of salvation in such terms as *sālokya, sāmīpya, sārūpya (sārstya)* and *sāyujya.*

> The intimate union with the personal God is called sāyujya. Some of the devotees, however, enjoyed this highest felicity merely by living in the same place as Kṛṣṇa; others, like the *gopīs* and Kubjā, in his company; others, when they acquired the same perfection of character as Kṛṣṇa by following in his footsteps; and still others, when they acquired the same divine powers as demonstrated by Kṛṣṇa in his life. Naturally, in the course of their meditations on the personal God also, they obtained the type of felicity which they aspired after. These four types are called respectively *sālokya, sāmīpya, sārūpya,* and *sārṣṭya.* [1]

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[1] Haridas Bhattacharyya, ed., *The Cultural Heritage of India.* Vol. III (Calcutta : The Ramakrishna Mission Institute of Culture, 1953), p .296.

The purpose of this paper is to determine if all four or five of these categories constitute salvation or any particular one par excellence.

II

Although Vaiṣṇavism accepts he above-mentioned Soteriolgical categories, it seems to indicate that itis *sāyujya* which constitutes real salvation-at least in the philosophical schools represented by Viśiṣṭādvaita and Śaiva Siddhánta. As N S. Anantharangachar points out:

> It is generally discussed that the state of liberation is of four categories namely 'Sālokyam' 'Sāmīpyam' 'Sārūpyam' and 'Sāyujyam'. All these do not virtually signify the state of liberation. *It is Sāyujya and Sāyujya alone which signifies the state of liberation ....*

It is affirmed that the attainment of the Divine Realm, or of the nearhood of God, or of the attainment of a form similar to that of God, is not verily the ideal of liberation. But it is Sāyujya or Samānaguṇakatva. Attainment of the eight characteristics such as Apahatapāpmatva and others, in an equal measure to that of God, is the ideal of liberation. Then why are the other three states designated as liberation ? Desika suggests that they are called Mokṣa just because they relate to the attainment of various wonderful sub-realms of God, such as Svetadvipa and others . .

> Sâyujyam is the ideal which is all inclusive. It includes in itself all the other three concepts of Sâlokya, Sāmīpya and Sārūpya. Then it may be asked why the word *Sārṣṭitā* is used along with Sâyujyam in one of the Vedic texts, if they mean only communion in enjoyment. The answer is this : Sāyujam means the relationship between two who are united in communion. The Mukta is called a 'Sayuk' as Brahman and the Mukta commune with each other in the enjoyment of that bliss. So Sâyujyam between the liberated and Brahman means that there is no difference in the objects of enjoyment for both. But sārṣtitā means that there is no difference even in the degree of their enjoyment. So both the words are significant. [1]

III

A similar position seems to exist in the case of Śaivism. The kind of difficulty clarified by Deśika above is not clarified in the same manner by Mariasusai Dhavamoni but he obviously senses the same difficulty when he comments on the Iśvaragītā thus :

> The third stage is that of the real bhaktas, who, knowing that the supreme Being is the Lord Śiva, are united with him in perfect bliss. *Brahman* (divine essence) is the self (*ātman*) of *Iś*vara Śiva, and hence experience of *Brahman* leads to the experience

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[1] N. S Anantharangachar, *The Philosophy of Sadhana In Visistadvaita* (University of Mysore, 1967) , pp. 86-87, emphasis added.

of Śiva himself as the personal God, which experience is nothing else than that of love (*bhakti*) or of loving union with God. This union is expressed by the idea of *säyujya*. This state of mystical experience is spoken of as ' entering in to my secret bod/ which penetrates all. '

"That is why the *yogins* who know truth, entering into my most secret body which penetrates all, obtain imperishable union with me."

There are a few texts where the author seems to consider as identical deliverance, union, *nirvāna*, unity. For example,

' Such is the supreme deliverance, such the supreme union with me, the *nirvāna*, oneness with *Brahman*, 'isolation' ; sages know it."

The author seems to equate various types of *mukti* and to aim at a syncretistic position. If I understand him correctly, what he means to say is that whatever kind of *mukti* the various schools of religious thought, Buddhistic, advaitic, theistic, yogic, etc. might propose, they all find their fulfilment in the *sāyujya* or loving union with Siva, as this alone is the supreme *mukti*. This, as I have said, is my own interpretation, and the texts themselves are ambiguous; the reason for understanding the texts as I have done, is that the work as a whole clearly teaches a strong theism and *bhakti* [1]

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[1] Mariasusai Dhavamony, *op. cit.*, pp. 94 - 95.

In the Śaiva Siddhānta, however, the position is quite clear that *sāyujya* constitutes salvation par excellence.

The path to release consists of four stages : *caryā, kriyā, yoga* and *jñāna*. The first stands for external acts of worship like cleaning the temples, gathering flowers for the Deity, etc. This is called *dāsa-mārga*, the path of the servant; its proximate goal is *sālokya*, residence in the realm of God. The next stage which is *kriyā* is marked by acts of intimate service to God. This path is known as *sat - putra – mārga*, the path of the good son. The objective of this discipline is *sāmipya*, attaining the nearness of God. The third discipline is *yoga* which means union, and here signifies contemplation and internal worship. Through this method, the devotee becomes more intimate with God, as a friend with a friend. The path, therefore, is called *sakhā - mārga*, the path of friendship. It leads to *sārūpya*, gaining the form of God. The three disciplines so far explained constitute the preparatory stages in the journey to perfection. The direct means to perfection is *jñāna* (knowledge). This path is termed *san - mārga* because it takes the soul straight to *sat* which is God. Its fruit is the ultimate human goal which is *sāyujya*, union with God. This union is called *advaita* in the Śaiva-siddhānta. But it does not mean non - difference; it means only nonseparateness from God. Even in the state of release, the soul is entitatively different from God. But it then shares in the nature of Siva. It becomes similar to God in that it regains its infinitude, pervasiveness and omniscience. [1]

To conclude: in Hindu theism it is *sayujya* which constitutes salvation and not any of the other soteriological categories when Viśiṣṭādvaita Vedānta and Śaiva Siddhānta are taken as representative schools of Vaiṣṇavism and Śaivism.[2]

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[1] T. M. P. Mahadevan. *op. cit.*, pp. 171-172.

[2] But see Surendranath Dasgupta, *A History of Indian Philosophy* Vol. IV (Cambridge University Press, 1955), p. 318.

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The First Intuition of Perfect Bliss

His Holiness Atmananda Swamiji

The original Consciousness is as it is, never changing in any way. The individual soul has for its very first knowledge or consiousness that I am that original consciousness -existence-bliss. Individual soul is a reflection of original consciousness in the internal means, a most subtle purified modification of prakriti. The means in first intuition is most subtle (maya thanu) and most purified state or modification of prakriti in the process or procedure of creation, having no turbid elements of prakriti, which are suppressed to the utmost degree. In first intuition there is no necience. There is no other evidence in first intuition. First intuition is immediate knowledge without any media in any form of individual person. thing, reasoning or analysis, language, words or world perception, God or any agency; no space. time and causation, but intuition independent of anything else. There is none in first intuition, no triads, no other thoughts, no words, (scripture) touch, form taste and small; no senses of knowledge or action, no sense of doing anything, no sense of breathing. The prakriti is a mere appearance of the self-existing, unchanging, uncreated consciousness-existence-bliss. The prakriti cannot change or pollute it in any way. The individual soul forgets, as it were, some how, its first intuition and, becomes extrovert on account of adjunct. Though forgetting as it were its origin, it retains its knowledge of intuition of bliss faintly as the means being now extrovert and polluted by turbid elements (elements) of prakriti. The whole process of creation and creation are only in the prakriti and the individual directs its attention to subtle and gross effects or modifications of prakriti. The adjunct carries on fourfold work in different forms, namely mind, intellect, chitta and ahankara when the individual becomes extrovert with its adjunct and assumes the gross and subtle bodies (namely anandamaya, Vijnanamaya, manomaya, pranamaya, and annamaya koshes-i.e different sheaths). The state of first intuition is beyond all these sheaths i. e it transcends all these. There is no sense of any of these in first intuition, not even a bit. When the individual assumes annamaya sheath, the sense of breathing. and other external actions begin i. e. the sense of functions of five pranas, the five senses of knowledge and five senses of action.

Bliss has been partially forgotten but not completely. If it had been forgotten completely without any trace of its being left, it could not have been desired for. None can forget the experience of bliss of first intuition, but one may forget where, how and when about intuition of bliss, one may forget worldly-objects and the knowledge there of. None can make one know bliss (bliss) anew, newly or afresh. The very first known thing to a being is bliss. Man is seeking happiness on the basis of his first intuition, but not on the basis of external or internal agency or others' instruction, or preaching. So no preceptor or world preceptor exists in one's own intuition of bliss. Intuition does not require any other proof. It is perfect in itself. Only that which is known and remembered can be desired for if wanted. Bliss is known during first intuition, it can be remembered, as it is partially forgotten or forgotten as it were, and it is wanted because it is source of the individual. The desire for bliss arises in beings as they have partially forgotten it and they are away form it. Even the lower animals have the experience of bliss in their first intuition. The beings human or other go to sleep of their own accord in accordance with their own intuition (intuition) of bliss. No body has taught them bliss of first intuition and the state of deep sleep. So one should not depend upon anything for happiness other than one's own first intuition. That which did not exist in first intuition has nothing to do with intuition. So we need not take that as evidence or help or guide which is not existing in first intuition. Everyone knows bliss through intuition and none is required to deliver learned orations on bliss to teach it. Remembrance and recollection of first intuition are the two factors of the method or the means for eternal bliss irrespective of education, caste, creed tradition, faith, forms, formalities, sex, age, clime or country, etc. The remembrance of bliss is not of the fact learnt or heard from others but of one's own first intuition. Man has. intuition of bliss existence and awareness knowingly or consciously. He expresses his knowledge of bliss with pure awareness of it in the waking state. That is why he wants to be knowingly happy and not unknowingly happy as in deep sleep or in the states caused by sleep producing intoxicants such as marijuana, L. S. D. etc. The first known thing to a being is not wife or husband, son or daughter, father or mother, the five elements or the productions of five elements, nor does a being arise from any of them. All beings or individual souls have not come from sense objects but from bliss.

The individual souls live with the aim of attaining bliss. So a being is not satisfied by returning to any of them; on the other hand, the being becomes disgusted with any and all of them, even the body which one wears. All these, hence, are not bliss. They are not desired for by a being who is discriminative. All beings know bliss by intuition in the first instance and not by the objects of senses. Externals become the objects of senses only when one becomes extrovert and directs attention through senses of knowledge towards external objects. The first known thing to a being is bliss and not any externals. So a being has to return to bliss to end the journey but not to any sense objects. On the other hand, one gets worried of all sense objects whatever they may be, in the long run or in the end after enjoyment, for they are not joy or bliss.

One has to remove everything that seems to have stuck to one due to nescience. Nescience and its various effects seem to affect one when one is in the state of mundane wakefulness. In reality it is not so. One is always one only. One has to remove the false understanding by dispelling nescieance which seems to cover one's existence or reality. The nescience appears to be on account of not understanding one's own reality. Nescience appears on consciousness and envelops the same consciousness. It creates distorted visions, the dream, deep sleep and the waking states and makes the individual perceive theseto be really existing and the really existing consciousness as non-existing as it were Consciousness is always the same, never changing in any of the states of effects of nescience. It is only nescience that displays or exhibits diversity endless on the eternal truth. One loses as it were one's own reality though existing on it, the substratam. One identifies oneself with externals, extraneous to one's won real nature. This makes one seek bliss in sense - objects which are mere insentient creations of the mind, deluded. This may be called as the state of one's Paradise, lost.

Man forgetting his real nature of bliss tries to be happy in thousand and one ways through senses and sense objects and through intoxicants etc. The senses and the sensory objects are created things and they are perishable and insentient Sensual life results in tiresomeness or weariness, sometimes much more disaster and gloominess, but very scarcely, a bit of satisfaction, that too a passing Sensation and the last result is misery only. So the sense objects are boredom and serfdom and not spiritualdom, not bliss. Sensual life abounds in misery, obstacle to the realisation of real bliss and to the knowledge of reality. The impressions regarding sensual pleasure agitate the mind and stimulate one to run after sensory objects. At the end of every day's journey, one becomes tired no doubt, but one does not take into consideration the result of day's journey and goes to bed generally hoping to become successful and happy the next day, in future Again the same and similar procedure is followed the next day to become happy and the result is also tiresomeness or weariness. Human beings are generally engaged and engrossed in the wine, in the form of infatuation for sense objects, taste, smell etc.

A Child is not so much attracted by external objects of senses of knowledge as a grown up person is Attraction from external objects increases in proportion to the knowledge of and infatuation for the externals. The basis for this attraction is the wrong understanding that bliss is found in and obtained from the sense objects. The state of bliss is one's own first intuition i. e. one's own real nature.

Happiness felt due to real discrimination and dispassion makes one realise that the mind is calm and peaceful when it is disentangled and datached from worldy affairs. This again propels one to recollect one's first intuition of perfect bliss and then further makes one realise one's own real nature with absolute certitude or certainty.

Moral equipment along with development of sharp intellect is quite essential. It may be acquired gradually but it is a must. Otherwise the impurities of intellect cannot be shed off and so one cannot attain super-conscious state to realise one's reality. Only a pure heart can make intuitional experiments regarding reality. Observance of moral rules gradually takes one higher and higher in renunciation. When this observance of moral rules is yoked to discrimination, it will lead to dispassion which again is a must for one's introversion. Then introspection would naturally ensue which in its turn would impel one to make intuitional experiments. This leads to self realisation through the attainment of fourth State.

One may require a preceptor or may not according to individuals qualification. It depends upon the study of oneself in the past or present life. One may begin the study of one's own self with immediate remembrance and recollection of impressions of past study in previous life and proceed further and attain perfection or one may ap roach a worthy preceptor to have guidance on the way of reality. No hard and fast rule can be laid down regarding the requirement of a preceptor or nonrequirement of a preceptor.

One may of one's own accord become a scientist in spiritual field and make researches in it for one's own self. So one may put one's experiences to the test of intuition. One may propose some hypothesis for one self for attaining eternal bliss and put in into crucial test of intuition and accept the same as valid if it stands the test or one may receive the guidane of one established in one's own self and follow it with one's own crucial test of intuition. Any way, it varies with individual's qualifications. The self realised ones only can and may help on the way to bliss, eternal. What is the use of following the foot steps of only those who are wandering aimlessly on the outskirts of impregnable thorny mountains, not knowing the right path of retreat ? The self realised ones help the aspirants by making them recollect their first intuition. Some very exceptional souls may not require any preceptor. They realise their real nature by recollecting their first intuition. Even when one receives instructions from a teacher, one has to give up all that, realising that no instruction exists in first intuition. One has to follow the thread of bliss of first intuition. Instruction from others is secondary. All this is the work of discriminative mind.

Dispassion arises in one's heart. An ascetic is one who retires or returns from the world and the worldly to his heart finding no happiness in them. Heart of retired Soul is monastery not merely a building or cottage erected in wilderness. Wherever and however the body be, it is dispassion that goes to make asceticism. Asceticism does not depend upon any external insignia, neither dress nor colour, nor the dwelling place of the body. But asceticism depends essentially on absoltue desirelessness for external and internal objects. So an ascetic is one who has maintained dispassion unswervingly in one's own heart irrespctive of caste, creed or colour. One may be with wife, children etc. i.e., family or without it. That is a different matter altogether.

Matha does not mean a building away from the haunts of people in general, but it is a dwelling place of one who is established in eternal bliss, for matha means eternal bliss. It may be taken as an example of transferred epithet, from a man in eternal bliss to the building where such man dwells. No external symbols or insignia can indicate that such and such a person is in eternal bliss or has attained eternal bliss. One may dwell in palatial building or in a cottage as one's pecuniary matters allow one to do so. Bliss is not a compound, a mixture, nor a chemical effect, nor a particular state. It is an entity itself. So it cannot be displayed by anything external which is mere show of illusion. The self existent can never be represented by a created thing i. e. universe None can create or produce it by any means whatsoever in any laboratory. Bliss is not a production in any way of the four forms of production.

Mind is controlled by discrimination and dispassion and practice constant. So constant practice of discrimination as to what is blissful and what is not, as to what is permanent and impermanent, and what is true and untrue etc. can be carried on. This leads to dispassion. So dispassion through discrimination is the only way to calm the agitated mind. Dispassion happily controls the mind· Dispassion is the immediate, categorical and concomitant remedy to make one happy.

After all, it is the mind that wants to be happy and not the soul or the self which is ever bliss perfect itself. Mind has to attain eternal bliss but not the skull, knee bones, forst or clothes. The mind has to perfom austerities and to be purified of its dress to attain eternal bliss. But the skull, kneebones, forst and clothes have not to perform austerities or penance to get themselves purified of the dross namely desire, anger, greed etc. to attain eternal bliss.

Remedies originating in indiscrimination and nescience can never remove misery. The insentient actions like controlling breath cannot remove ingnorance or erroneous supposition, because they are themselves productions of ignorance, for example, effects of darkness cannot destroy or remove darkness Silvar appears on the mother of pearl to blurred view or sight in shady places or at a distance. But there is no silver at all. This wrong understanding of silver in place of nacre can never be dispelled by any actions except that of understanding in its right form or right understanding as the thing is. Actions done in misapprehension cannot remove the absurdity of knowledge. The curtain of forgetfulness which has covered as it were one's reality has to be cast aside by right knowledge of the self, the substratum which is ever resplendent, unalloyed bliss.

The higher state of renunciation is the destruction of the ego. the ego is its own enemy. It makes itself heaven if it becomes in rovert and stands still and steady, it is doomed to hell, if it becomes extrovert. and agitated. To be happy one has to renounce extroversion and distraction of mind through dest uction of impressions by discrimination and dispassion. So renunciator is one who has renounced extroversion and distraction of mind and not one who merely changes dress or colour of dress, ways of living, places of living, articles of food, keeping or increasing all the while fashionable ways of life. One may go on changing one's ways of life like weather cock suitable to the fashions of the day. But this is not renunciation. When the desire for enjoyment of worldly and otherworldly objects ceases, then only mind becomes calm. One has to find out whether one is happy eternally irrespective of externals. What renunciation is there if one depends upon externals for one's happiness? One has to neither depend upon external objects, nor upon internal ideas or thoughts of externals-casting off everything that has been caught-internally is the main point in renunciation. The sense or feeling that one has renounced everything has also to be renounced in renunciation.

Knowledge of universe is no knowledge for it does not dispell nescience which seems to envelop one's self and makes one unable to realise one's self. The knowledge of one's self leading to liberation is true knowledge. Self is bliss. Bliss is even and not uneven. Knowledge of mundane-matters however extensive and intensive cannot dispel nescience which is the root cause of misery. One in thousand realises that nescience is the root cause of all misery. It is very rare to find a man putting forth sincere and. earnest efforts to realise his own self, for he is so strongly enamoured of the beauty of external things, that he can scarcely dream of the self.

Usually it is said in almost all quarters that one should retrace one's step back to the origin and that one should go by the way one came, but it is very rarely realised that one has come from the reality, the bliss, and has to trace one's (one's) steps back along the path of bliss to the origin, bliss and has to end one's journey or pilgrimage in bliss absolute.

The first intuition is learnt by oneself. One's own real nature is partially forgotten by oneself. The three states-deep sleep, dream and waking-are created by oneself. The body consciousness is learnt by oneself. That the sensual indulgence is of the nature of happiness is learnt by oneself. So one has to deliver oneself or one has to attain redemption or deliverance from the bondage of birth and death by oneself with the help of recollection of one's own first intuition of bliss-consciousness existence.

The Soul has neither to go anywhere nor has to become anything For name sake it is said that it has to make return journey. It is said so, only with reference to the feeling "I" or false 'I' which seems to arise on the soul, bliss - consciousness existence due to nescience apparent. Metaphorically it is said so. In truth, only the misapprehension or mis - appearance of ' I" due to apparent nescience has to be cast off. The reality is always the same everywhere, no change is brought about in it by the appearance of nescience, and the feeling "I" on it. It is ever resplendent.

" I " (the reailty) is one and the same for all times, for all beings in all states everywhere. It is first and foremost name of all. There was none to name one as " I " in first intuition. But it assumes inumerable different forms in dream and waking due to diffrent innumerable forms of the adjunct nescience which is an appearance on the origin or Substratum of all beings. So the " I " appears to be different in various modified forms of the adjunct nescience, so the variety of " I "'s of the same appears. The adjunct nescience is one and the same in deep sleep to all beings and it is even and not uneven and becomes an object to them all with or which possess the instrument called "Mayavritti" in deep sleep. The state of deep sleep may be taken as ajnana samdhi without any modifications. As all beings possess the same instrument Mayavritti in deep sleep they enjoy deep sleep uniformly with the same monocular. Again all express the same experience of deep sleep uniformly when they come to the waking state with different minds. The common modified state of Mayavritti of deep sleep is now changed or modified into innumerable various forms called minds. They express that they enjoyed perfect bliss and they did-not know anything except enjoyment of bliss. Nescience in the form of not knowing anything becomes object to all beings with " Mayavritti " as instrument of deep sleep. " I " is the same always but the adjuncts differ state wise. The adjuncts being turbid and dirty in dream and waking states. the beings also seem to differ from one another. The different adjuncts of beings of dream and waking states merge as it were in their cause namely nescience.

Rest or peace obtained through intoxicants is no peace. For it is transitory and unhealthy. Intoxicants in any form namely opium, drinks, L. S. D. etc. destroy the physique and physical and mental health. They deteriorate physical body, mental and physical energy. Habits of these intoxicants increase and strengthen. One wastes away lot of money for these habits. They cannot satisfy the hunger for rest and peace. If these habits are once formed it is difficult to give them up. They become obstacles even to sleep Mentally one becomes insane. There is every opportunity of one becoming mad in sticking to these habits. They can never give natural rest or peace just like sleep. Sleep is healthy as it removes weariness or tiresomeness naturally, while the intoxicants produce weakness though it appears apparently, that they yield rest. In comparison to bliss of first intuition they are nowhere. Even the bliss of deep sleep is transitory in comparison to that of first intuition. Even sleep does not lead to eternal peace. Then what of these inoxicants which carry away one, still more to vast wilderness of darkness and ignorance. The thread of first intuition leads one to eternal peace and light or wisdom of reality, wherein one abides in bliss forever and neverending.

Now just a word about meditation. Let one put questions to oneself" Who am I" " Whom to meditate upon" etc. To find out answers for these questions one has to look into one's constituents, if any, and see whether there is anything different from one. If there be no constituents of which one is made up and if one is whole, then there is nothing to be thought over and meditated upon. Again if one wants anything other than oneself, then one must not be a whole, but an incomplete entity and so one has to make oneself whole by securing others required to make one whole. In that case the mingled ones, must seperate from one another one day or other, for they would be things in time and space abiding the rules of causation, so not eternal. All this is the calculation of the mind If one is made to realise one's own first intuition leaving the knowledge of externals through senses which are extrovert, naturally one becomes absolutely certain that one is one. So there is no question of meditation. The first thing is, to see who the meditator is. There is neither meditation nor the meditated upon, nor the meditation. Neither the knower, nor the known, nor knowing I am that I am i. e peace abides.

If there were ignorance there could not have been that first intuition that I am existence-consciousness-bliss. Ignorance appears as it were on that substratum later than the first intuition some-how. So ignorance is taken to have a beginning and not without beginning. It has beginning and end. There is no Moolavidya or ignorance in the sat or existence. It could never have been removed if it were really existing (existing). It is removed by vidya or knowledge. So it is later appearance later than first intuition. Existence-consciousness-bliss is always one and the same without any second to it. All the world and worldly are later imaginations of the mind, mere subtler effects of prakriti or maya an appearance on existence consciousness-bliss. Turiyatma with "Mayathanu" the subtlest and purest means is witness to this maya and its subtle and gross effects. This witness also gets oneness and identity with its origin and this witness feeling also disappears. The origin existence - bliss-consciousness alone remains.

There is no bondage, no samsara in one's first intuition. So there is no necessity of removing it. If there were any bondage in reality, then the problem arises how to remove it. But there is no bondage at all. So no bondage no removal, the feeling of bondage and its removal is only an illusion. Illusion itself has no characteristics of its own. Illusion is after all illusion, If it had any characteristics, it could have been a thing in itself having real existence of its own. So man has nothing to do to be really happy forever but to recollsct his first intuition and be as he is ever.

All theories and doctrines regarding removal of bondage or the world and worldly or mundane existence for attaining eternal bliss or the reality may hold good if there be worldly bondage. It is man's erroneous supposition regarding his reality that has given rise to so many theories. They may be called religions, philosophies. Theism, atheism, monotheism, polytheism, henotheism or any ism man without turning his attention towards his own reality of unchanging bliss which he ever desires for, gropes in darkness building up so many theories for attaining eternal bliss. In truth there is no worldly or other worldly bondage. In first intuition no theory, no ism, no sophies, etc exist. There is mere Simple consciousness that I am bliss-existence. All theories, creeds, faiths, isms, all paraphernalia etc. formed in mundane waking state crumble down when one enters deep sleep. All these appear to the wise as mere pains- giving diseases like rheumatism which are dissolved in deep sleep. Man simply worries about so many issues which have scarcely anything to do with eternal peace. What propriety is there in engaging in so many isms which are of no avail even when going to sleep or sleepy mood? Better leave off all these aches similar to headache and be still as one is. No quarrels, no battles, no wars, no discussions, no conferences etc exist in first intuition. With whom to confer, with whom to discuss, what theories about what, what to control, whom to control, where to control, by which to control, where there is none else? There is no prakriti or māyā, nor its effects, no ignorance, no erroneous-supposition. More blood has been shed, more fights have been fought, hand to hand mouth to mouth from time to time in the name of religion, isms etc. In the name of these isms-aches-and pains, it is just like taking out a bandicoot from excavating into a mountain. All the aches (pains) can be cured only by the medicine of discrimination, dispassion and being still as one is-the panacea for all these diseases, the diseases of becoming.

The root cause of rebirth is love along with hatred (or likes and dislikes) for the world and worldly. This is due to ignorance of one's own self. The ignorance leads to erroneous supposition and this leads to other causes of bondage. The wheel of loitering in the three states of ignorance keeps itself moving in the cycle of birth and death. The impressions for the world and worldly are to be annihilated by discrimination and dispassion as they are created by non-discrimination and non-dispassion. The ignorance of one's own self is to be annihilated by coming back to one's first intuition with mayathanu wherein one realises one's oneness and identity with the original consciousness - existence-bliss, where ignorance is shattered to pieces and disappears altogether. No question of re - birth as the root cause, ignorance is taken by root or is uprooted completely without leaving any trace of its working in any way.

When the mind subsides in deep sleep, there are no senses, no body, no sense objects and no sense enjoyments. If the mind does not work, where does the world or universe exist and to whom does it exist? It is all mind's Play due to erroneous supposition. The so called universe does not exist without mind and beyond mind. The mind merges as it were in deep sleep in ignorance and the individual merges as it were in his own reality. But these two are not extinct completely in deep sleep. So the individual with the extroverted mind creates his own universe, the body senses, sense objects etc. and is caught in the net of senses, sense enjoyments, objects of senses, sorrows and miseries through erroneous supposition, as mentioned above.

It is the mind that creates the dream universe. No external agency created the dream universe and asked the individual to work, enjoy, suffer etc. in dream. When the dream disappears due to withdrawl of mind to whom does the dream universe exist? The individual may remember the dream. But the deram does not exist for him, no suffering, no enjoyment, etc of dream. In the dream the universe is created by the mind. The mind forms, possesses and maintains number of impressions, tendencies, inclinations etc. but all of them disappear as soon as the dream is gone; They may be remembered or some time but are forgotten later on.

It is the mind that has created its own bondage, and that alone has to release itself from bondage So deep and strong is the covering of ignorance for the individual soul as not to allow him to think over his own bondage, caused by his own imagination. Even then it is absolutely certain that the individnal soul can in this very (very) human form make effort and find out that he has neither bondage nor liberation, that he is pure consciousness. There is no other entity to cause him bondage or liberation. When there is 'I' there is bondage. whenever there is no 'I' there is liberation. The liberation is to 'I' only and to none else. All creeds, castes. religions, yogas exist when 'I' exists, but when 'I' disappears, to whom do they exist? Thus, thinking let one be still and consciousness. Many dreams occur, and disappear, many sleeps come and go, but 'I' is the same, never changing with any of them Dreams are remembered wakings, but their existence is no more and thay are taken to be false, while the wakings are not at all remembered in dreams. Both dreams and wakings are imaginations. Similar is the case with different lives, one life does not exist in another. The 'I' may take as imany lives as it likes and as many kinds of lives according to ts actions and impressions, but they are imaginations, all the imaginations of individual 'I' for when this 'I' subsides there is no life or there are no lives. The event of one life and property or possessions alive or otherwise do not come to another life, not even remembered. Why then worry about them? All lives are just like passing shows as unreal as dreams. Ghosts or spirits, sometimes tell you their remebrances of possessions, animals, events etc, of their previous or past lives, which have become dreams to them. They cannot possess them again in their life of ghosts. Sometimes very scarcely some persons tell you events, places, father, mother etc. of their past lives, which have become dreams to them. Then why worry about the present which becomes a dream one day?

A being does not get up or arise from any object of sense knowledge every day, but from the temporary abode of bliss i. e., deep sleep. Again after enjoying bliss in the temporary abode gets up and engages in the same and similar business of getting objects of senses for enjoyment and the routine goes on till the end of life mundane, whatever form of body the being puts on, the body of human beings or beasts or birds, plants, worms or reptiles, but the being is not at all satisfied with anything in any of the bodies however much the enjoyments be. The ultimate aim and end is eternal bliss. So the journey of a being ends, when the being returns to the origin, i. e. bliss bereft of any adjuncts like deep sleep or sense enjoyments. They have to resort to the thread of bliss, the path and end their journey by running along it. It may be called by any name but it is the one and the only path by which the beings have come, by which they have to return and there is no other alternative.

After development of the body in the womb, individual soul enters the body with the subtle body carried by the vital breaths through Brahmarandhra, the soft part in the centre of the middle of the head. So some aspirants practising Hatha-yoga control their breaths with deep breathing, make it pass through the sushumna nadi and retain it in Brahmarandhra at the time of leaving the body and at last go out of the body through the Brahma-randhra. They attain Brahmaloka for the enjoyment of bliss of that loka which is just like deep sleep After the expiry of the period of bliss there, they have to return to mundane world due to the decay of their merits, after the enjoyment of bliss in that loka. So it is not Jivanmukti (liberation while-alive) as the impressions in the subtle body are not destroyed. The impressions are formed in the subtle body (with the reflection of consciousness, supreme). The subtle body is carried by vital breaths from one gross body to another. Jivanmukti consists in destruction of the impressions by self realisation in turiya. One attaining this does not come back or does not take rebirth.

It is no use to pray. By praying, begging, asking or seeking, bliss cannot be obtained. It is not at all necessary to seek nor do anything, but it is necessary to be completely silent consciously, by recollecting one's first intuition.

The Consciousness or Knowledge of bliss is in the mind or the internal means. The individual soul retains its knowledge or experience of bliss in its adjunct, the internal means from its own first intuition. The Consciousness of or knowledge of bliss is not either in the breaths or in the five senses of knowledge of action. The five breaths and the senses of Knowledge or action have no intuition or experience of bliss as they are gross, later and insentient productions of gross element of prakriti. The mind, the internal means, though gets turbid by becoming extrovert, still possesses the capacity of having or receiving the reflection of original consciousness - existence - bliss and retains the capacity of understanding and can alone desire for bliss etc. But the five breaths and senses of knowledge and action cannot have any desire for bliss etc. because they cannot possess tne capacity of having or receiving the reflection of original conciousness – existence - bliss in them as they are completely insentient. So the desire for sense objects and sense pleasure arises in the mind and not in the breaths and senses, due to wrong understanding that mind derives happiness from sense objects forgetting as it were its own first intuition of bliss in its most subtle and perfectly purified form i. e. " Mayathanu". It is erroneous supposition on account of ignorance of the real nature of the reality. This erroneous supposition is rooted in the polluted mind but not in the breath nor senses nor in the body. The mind not only partially forgets its first intuition, but also forgets the experience of deep sleep, (when it is in 'Mayavritti' State). In sleep there is no slavery at all to senses, sense objects and breaths and their functions. Mind in the form of Mayavritti enjoys bliss complete in deep sleep without any reference or slavery to any of them or to their functions. No controlling or otherwise, nothing of the sort of the breaths or senses is felt or done while going to deep sleep or in sleep. They subside in sleep. Even the very knowledge of these subsides as soon as the soothing sensation of deep sleep begins.

Rites, ceremonies, Karmas (actions) and upasanas (adorations), external paraphernalia etc, done or performed in or by the senses and breaths have no bearing on the process of attaining bliss eternal. No sense of these is found in deep sleep. No Karma or upasana is necessary to be done to go to deep sleep.

The very understanding of waking state drops off or subsides and along with that all the activities of that state whether religious or yogic or scientific along with controlling breath, rites, ceremonies, automatically drop off. The individual may possess sound or unsound senses of knowledge or action, it is immaterial in the attainment of eternal bliss. One suffering from Asthma may and can attain eternal bliss if one possesses well purified internal means i e. Antahakarana. Eternal bliss is attained only by well purified mind alone. It is the sine - qua - non. The consciousness of breaths, the senses, either of knowledge or ot action, of the body and its constituents is quite absent in the state of first intuition as well as in deep sleep. Breaths, Senses and their functions etc. are all extraneous to first intuition as well as to deep sleep. They have no place in them. They are all gross productions of gross elements of Prakriti. Though some of them seem to be subtle, still they are gross with reference to mind, and to the most subtle, most purified adjunct, the ' Mayathanu" the adjunct of first intuition.

Apparent bliss is enjoyed by all beings through sense objects when the mind is still. This bliss also is the reflection of real bliss of one's own self. But it is wrongly taken to be bliss of sense of objects. The enjoyer of bliss is the mind with the reflection of consciousness i. e. individual soul and not the senses or vital breaths, since they do not possess consciousness. Mind and its different modifications in different states like dream and deep sleep and turiya have the reflection of consciousness original and enjoy bliss along with reflection This reflection-consciousness or individual soul is given different names according to different states and adjuncts So it is the mind that is the means to enjoy bliss and not the senses or the vital breaths. Mind has to be made quiet and still to enjoy bliss. True Yoga consists in quietening the mind through discrimination and dispassion, by destroying the impressions regarding sense objects which are wrongly taken to be givers of bliss.

Yoga is defined as controlling of chitta-vritti but not as controlling of Vayu or prana. Vital breath is only a carrier of the subtle body of impressions with individual soul from one gross body to another gross body, lower or higher according to merits or demerits. If it is controlled, the mind may become still and enjoy as long as it is still. But the impressions in the mind are not destroyed. When the stillness of the mind is over, the impressions in it lying dormant in that stillness due to the control of breath awaken or rise up and the individual soul, again falls into the whirlpool of mundane life of sorrows and enjoyments with wrong and strong understanding that the senses and sense objects give bliss in truth. Control of breath does not destroy the impressions of the subtle body for the impressions are not formed out of non-controlling of Vital breath. If impressions were formed for want of controlling breath, they could have been destroyed by controlling breath. But they are formed for want of discrimination, dispassion, further due to erroneous supposition and ignorance of reality. Just as horses are restrained by holding up the bridles the functioning of the mind is restrained by controlling the Vital breaths. But the zeal or enthusiasm or power of the inner feelings of the mind of horses to run is not annihilated by mere holding up the bridles. Similarly inner motive power of mind functioning in the form of the power of impressions is not destroyed by mere restraining the Vital breaths, which are like bridles of horses. The impressions of the mind are restrained and hidden in deep sleep, but they again spring or jump up when deep sleep is over, and work as before. Similarly when the vital breaths are controlled in kumbhaka' the impressions in the mind are suppressed and hidden and lie dormant in the mind and jump up again when the breaths come down from Kumbhaka in Brahmarandhra and may work havoc in the waking state and may take the individual to (perdition) hell or heaven as the impressions work, one enjoys bliss in deep sleep for the time being when the impressions are hidden along with the mind. Similarly one enjoys bliss through Kumbhaka (checking up) of Vitals in Brahma - randhra for the time being as the impressions are suppressed and hidden there. Again on the descent from Brahma - randhra the impressions begin to work So one may define Yoga as the destruction of the impressions of the mind or internal instrument.

Worshipping deities, gods and goddesses has nothing to do with the attainment of eternal bliss. Deities etc, are man's own creations. They have no existence of their own. Man in his erroneous supposition has imagined them in various ways and has given various forms according to his inclinations. They have not come of their own accord with their various forms and stood before him ordering him to pray them for blessings and removal of miseries. They have not asked him to perform different rites and ceremonies to satisfy them, so that they might shower upon him blessings and remove curses. From times immemorial he has been performing those various rites and ceremonies. In spite of that man is still in miseries and sorrows. Not a bit of them is lessened in any way. On the other hand there is increment. What gods and ceremonies were there in first intuition of consciousness-bliss - existence, When one said to oneself "I am that"?

None. So better take hold of the same thread of bliss of first intuition (intuition) and be still throwing off all those which had no room at all in first intuition.

Religions are all incomings after men. Religion as such is a later production of the mind. When the mind subsides in deep sleep there is no religion, no body, no world, no gods, no religious ceremonies. Simply one has to revert back to one's pure remembrance of first intuition and be still, that is all. Instead of doing this man has fought numberless battles and wars in the name of religion and happiness from times immemorial and shed blood in immeasurable quantity. Even now in the so called civilized days quarrels, battles, etc, are going on in the name of religion. One says that a certain religion is world - religion and the other says that another is world - religion. This would go on till men becomes wise and turns his attention towards his first intuition. What world was there and what religion of what world? What preceptors were there in the first intuition? None. Then why should we fight simply for nothing ?

Giving up body or liberation takes place when the human body is living but not after the body is dead. The individual soul has caught hold of the body with its adjunct ahankara, but this soul is not affected by changes in bodies. Vital breaths have not caught hold of the body, saying that they are body etc. They are insentient and cannot have the power of understanding and so they cannot know that they are body The vital breaths or the senses have not assumed the bodies, (physical, subtle, causal, mayathanu) but the individual soul has assumed these bodies. So the individual has to cast them off by self realisation.

Consciousness is self - existent. Consciousness is not a creation. Consciousness cannot create consciousness. There can be no consciousness other than it to know it. Consciousness cannot be known by consciousness. So consciousness (self) cannot be the object of consciousness (self). The insentient cannot create consciousness. The consciousness cannot be digested, destroyed or deformed. The consciousness cannot place consciousness infront of itself, analyse, observe and find out the constituents of consciousness and reconstitute them into consciousness by mixing them in their proper proportions as one does the insentient objects .To be happy one is not required to learn anything anew as one learns thousand and one things in the waking state nor anything has to be forgotten as it is done in deep sleep. To attain bliss one has to be as one really is and not to become anything else. One has to practise unlearning the learnt knowingly, but not merging the learnt as in deep sleep unknowingly. To be silent due to tiresomeness or weariness is one thing and to be silent purposefully and knowingly and to unlearn the learnt is another thing.

The only qualifications for attaining eternal bliss are the firm determination, strong will, well purified mind of its dross, dirty impressions through discrimination, dispassion and constant practice Waveless conscious state of mind is the thread or means to study and attain reality. This is a thoughtless state which lies in between two thought waves of the mind, between one thought wave arising and other subsiding. This conscious state is very difficult to attain no doubt, but it has to be attained. It is a peculiar state of conscious mind wherein nothing of the universe occupies it or appears in it, nor nescience takes hold of the mind. Nescience and its effects in the form of waking, dream and deep sleep have no place here in this state of completely purified mind. The real self of man is crystal clear to such a superconscious mind. It is a state of being aware and thoughtless at the same time. One can realise that one is witness to the whole mirage of universe along with body consciousness and 'I' consciousness. This witness state can be taken as Jnana-Samadhi or the state of the self-realised One becomes dead sure of the fact that one's real self was not, is not and cannot be affected by any thing of nescience in the form of three states. This witness state helps one to realise one's reality and vanishes after making one adamantine in one's consciousness - bliss. It is a state of enjoying bliss knowingly and there is no soothing sensation of nescience as in the case of deep sleep. It partakes the nature of reality as it transcends the ignorance of deep sleep and its differing modifications in dream and waking. In this witness conscious state one becomes witness to all bodies gross, subtle, causal and even to Mayathanu. The gross body is breathing, but one relises that one is not affected by any body.

The ahankara maintaining the body sense is transformed into mayathanu which maintains consciousness - existence - bliss leaving aside the three bodies. The knowledge of three bodies becomes null and void due to self - realisation and when one descends to ordinary sense of mundane waking physical body, one's knowledge of self - realisation does not vanish as ignorance has been destroyed by self - realisation. One in this witness state does not see even the effects of prakriti. One getting witness state knows all three states to be not sticking to one and forgets them knowingly or consciously. Study of deep sleep reveals that one is existence-consciousness - bliss One is dead sure of one's existence in deep sleep. The experience of bliss goes on in deep sleep but it is not known to one that one is enjoying bliss with a peculiar modified state of mind called "Mayavritti" . Similarly nescience is known to one in sleep but one does not know that one is knowing nescience with "Mayavritti". The mayavritti reverts back to the state of waking mind with the impression of complete bliss and of not knowing anything else in that sleep.

The self - realised may remain in the state of witness or in that which transcends it i. e. in one's own reality throughout one's mundane life. One remaining in one's own reality would naturally be dead to the world having no states of nescience i. e. waking, dream and deep sleep. One who is in the state of witness may become a guide or torch light to other human beings on the way to eternal bliss or may not as the circumstances of that particular liberated soul and other human beigns that come in contact with him would decide. It all depends upon mutual circumstances. A Liberated soul may lead a quiet life of witness without the contact of other beings or he may come to light and be of great help to humanity.

Turiya is a state of consciousness and bliss pure unlike the state of deep sleep which is a state of nescience and bliss. Turiya ranscends the state of adjuncts of deep sleep, dream and waking and the characteristics of the adjuncts of these states. In turiya one is knowingly blissful and in deep sleep unknowingly blissful. In turiya, one is perfectly sure and conscious of one's own reality, while in deep sleep nothing is known about one's reality as one is engrossed completely in nescience or ignorance. In turiya one is witness to deep sleep, dream and waking which are the states of nescience , while in deep sleep one knows nothing of dream and waking states In turiya one realises that one is completely immune to and unaffected by the three states. One finds oneself perfectly immaculate as one's instrument here is completely purified of its dross and partakes the nature of supreme 'I' consciousness - bliss - existence. In turiya the adjunct has become even due to consciousness while in deep sleep the adjunct has become even due to the mask of ignorance. One coming to mundane wakefulness from turiya carries on the functions of daily mundane life taking them to be not affecting oneself, just as a juggler plays or exhibits a number of tricks and shows holding them to be false, all the while as one's ignorance is shatterd to pieces in Turiya. But one coming to mundane wakefulness from deep sleep is again engrossed in one's former mundane transactions, pleasures and pains taking them to be really affecting oneself as before as one's mask of ignorance has not been shattered by merely attaining deep sleep, the state of darkness of nescience. Those who have attained the witness state preach about witness state, those whose experience is restricted to only deep sleep preach about sleep only.

The first and last or ultimate states are one and the same. While coming from deep sleep to mundane waking state, one passes through the sensation of bliss and gradually or immediatlely slips down to full waking state. Then one carries on one's mundane duties and functions worldly or spiritual according to one's impressions and tendencies or the mixed ones as the case may be. One after being worried with worldly transactions traces one's steps back to deep sleep for getting rid of tiresomeness or weariness of waking state. While doing so, one passes de facto through the soothing sensation of bliss, the same or similar to that which one enjoyed when coming from deep sleep to waking state. The mundane waking state in between two deep sleep states is mere trash and chaff from the point of peace or rest or bliss. It is not only mere trash and chaff but it is de fcato mere suffering and weariness or tiresomeness. The very words which one expresses at the end of day's journey, out of weariness "Let us have sound sleep" indicate that one attains nothing but weariness as balance, though passing through a few seconds of bliss now and then at short intervals, which are mere appearances or passing shows of bliss, so a wise one desiring for eternal peace becomes completely tireed of dream-like states of different lives which are mere trash and chaff and misery. He does not fall a prey to Kaleidoscopic Vision of life and finding its vanity and falsity, recollects ons's first intuition of bliss and bliss alone without intervention of nescience and its effects dream, waking and deep sleep. One reaseertains the state of first intuition knowingly, which was attained once to end one's pilgrimage. No nationality, language, sex, profession, richness, poverty, honour, dishonour, science, scientific knowledge, separate different branches of knowledge nor do any pairs of oppposities exist in scothing sensation of deep sleep. Their difference vanishes and one becomes bliss perfect due to nescience or ignorance. Naturally then they cannot peep into the thoughtless conscious state of first intuition. No idea of caste, creed, science or scriptures remains in first intuition. Only the remembrance and contemplation of that thread of perfect unmixed bliss remain till the feeling of that study or contemplation merges knowingly in one's own reality existence - consciousness - bliss, without the sense of time, space, causality etc.

Bliss is as it is, ever constant, eternal entity, never changing, never decreasing, nor increasing however great number of beings, men, birds, beasts may enjoy it continuously. One enjoys bliss as it is, one does not enjoy bliss after preparing it oneself or after getting it prepared by anybody else. just like sweet meats or edible or drinkable things. Bliss is not the enjoyed, nor enjoyer nor enjoyment. There are no triads, but only existence-knowledge-bliss remains.

It is very difficult to make out who is a liberated soul. But at the same time it is very easy as well, to recognise him for the media for attaining liberation are the characteristics of liberation i. e discrimination and dispassion etc. It is again a knotty problem to find out whether one possesses these characteristics for these de facto are not external symbols and cannot be detected They pass detection. That is why you find a great number of fake ones and become disappointed after a long time of personal contact with those fakes and frauds. There are many who go by the name of saints but they are destitutes, sycophants or parasites, sometimes they gather smattering knowledge of philosophical terms and terminology, masquarade as great saints and deftly defraud people in general. That is why it is usually said "Sin is committed under saintly brow". Genuine saints or Liberated souls are difficult to find as said above. Only genuine liberated souls and sainte can cater to the moral and spiritual needs of humanity. The fakes and frauds being far away from the bliss of self realisations, defraud people in general by dry discussions of various schools of philosophy and make their living of loaferdom. People in general should be aware of such fakes, frauds or hypocrites.

The two main characteristics (discrimination and dispassion) of real saints are accompanied by conviction, patience, compassion and similar other virtues. The real saints have transcended the three ordinary states and have attained the fourth state through discrimination, dispassion and introversion. Mere intellectual analysis and dry discussion of three common states namely deep sleep, dream and waking cannot stand one in good stead in the attainment of reality or eternal bliss. At the most they make one perfect in the art of news - report or information of reality, an expert member of information bureau regarding reality. One would be like a laddle in the broth. Mere intellectual training or advancement is not sufficient in self realisation. One may be or become an intellectual giant, at the same time a pigmy in matters intuitional. One may secure highest score intellectually, but at the same time only a Zero morally and spiritually or even some points below Zero.

Observance of morality involves the primary state of renunciation or self denial. Primary state of self denial is sine qua non for co operation in any and every sphere of society. Every individual in society has got to sacrifice something of individual selfishness to run the human society smoothly If this is not done individual interests clash among themselves and bitter struggle for existence would spring up. Self abnegation at least in some degree is quite essential even for a joint family to work smoothly. It is the back - bone of joint family system. If a family runs on the principle of self - abnegation, it can look to the welfare of the individuals. If not, the Joint family would naturally fall a prey to disruption. Tall talks of Universe as a family are carried on in season and out of season almost on platforms - religious, economic, social, philosophical, administrative which and where not but all to nothing, but hypocrisy and self aggrandisement rule the day. It is usually said "If one gets fresh milk every day, why one should keep a Cow". Disruption of human society would be the result. Needless to draw attention to pages of world history. for it is known generally in every quarter that humanity is suffering heavily due to the lack or looseness of observance of moral rules. Renunciation begins at home. Charity begins at home Truth is truth or honesty is honesty, every where, at all times and with all individuals. How is it possible for humanity to rise to spiritual heights when it is not ready to put into practice or observe even the Alpha and Beeta of spiritual principles i. e. moral rules let alone the omega of spirituality?

Self abnegation then, is to be put into practice sincerely and earnestly by humanity So this practicable principle of self - abnegation, the foundation stone of morality and happy life, is to be taught from the very childhood, to attain the Birthright of humanity i. e. eternal bliss here and now. Oneness of soul or Atman is to be brought home to individuals or individual souls. Discrimination as to what is good and what is bad to one is the corner stone of morality. Mere external compulsion and thrusting the pills of morality into unwanted throats would not yield desired fruits. One should make onself sure of the fact that greedy attachment to transitory, worldly objects and circumstances leads to unending misery. The desire to enjoy the worldly objects with intention of becming happy eternally is the root cause or the source of misery. If this fact takes roots in one's heart one is forced to think as to why one should yield to sensual pleasure and attach to sense objects simply for falling a prey to misery, why one should inflict pain on others simply for facing misery or suffering more and more, why one should incur the ill-will of others and why one should not refrain from inflicting pain on others and be at peace and do good to them.

Man is a rational being and so he can use his rationality for his good or welfare. One desirous of attaining eternal peace has got to make use of one's rationality in right directions as to sift the right from the wrong, the good from the evil, the changing from the unchanging, the eternal from ephemeral etc. This can be done by one in human life alone and not in the lives of other beings. Food, sleep and procreation etc. are common to all beings, human or other. But rationality is the characteristic differentiating man from other beings. If man does not use this charcteristic of his in the right direction, he would be no better than a beast or a demon.

Observing the moral and spiritual rules one becomes qualified to attain spiritualdom, if not, one descends to loaferdom.

May every one enjoy eternal bliss !

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Dvaitadvaita of Nimbarka

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Advaita propounded by Saṅkarācārya and Dvaita taught by Madhvācārya are well-known. But Dvaitādvaita put forth by Nimbārkacārya is not so well-known. Hence an attempt is made here to give in brief the view of Nimbārka. He lived in the thirteenth century and wrote the Brahma Sūtra Commentary called 'Vedānta - Pārijāta - Saurabha.' He also composed another work called 'Vedānta - Kāmadhenu' in verse.

Dvaitādvaita means non - duality in duality and appears at first sight as a contradiction in terms. But if we take a close look at it, we find that the contradiction is only apparent and not real. Dvaitādvaita points out the difference as well as non-difference which exists between, Brahman on the one hand and Jīva as well as Jagat on the other. It holds that both the difference and non-difference are equally real, natural and eternal. Thus it tries to harmonise the two extremes of Dvaita and Advaita.

Some Upaniṣadic statements like *dvā suparṇā* (Muṇḍaka 1. 1. 3) refer to the difference that exists between Brahman and Jīva. The Brahma-*sūtra* also points out the difference. Brahman is one but Jīvas are many. Brahman is all-pervading but Jīva is atomic (*aṇu*) in size. Brahman is omni-scient and omni - potent, but the knowledge and power of Jiva are limited. Such is the case when Jiva is in bondage. The difference continues in the state of salvation (*mukti*) also. Jīva remains atomic in size and does not have the power of creation, as that power belongs to Brahman only.

There are other Upanisadic statements lika *ahaṁ brahmā' smi* (Bṛhadāraṇyaka 1. 4. 10) and *tat tvam asī* (Chāndogya 6. 8. 7.) which refer to the non-difference of Brahman and Jīva.

These apparently contradictory statements which refer to difference and non-difference are harmonised by Nimbārka as follows :- Jiva is a a part (aṁśa) of Brahman.

अंशो नानाव्यपदेशात् । ब्र सू २ ३.४२
ममैवांशो जीवलोके जीवभूतः सनातनः । गीता १५.७

A part can not be different from the whole, nor can it be totally non - different. So the true doctrine is that there is a natural relation of difference and non - difference (*svābhāvika bhed. bhedu*) between Jíva and Brahman.

The difference between Brahman and Jagat is obvious. Brahman is sentient while Jagat is non - sentient. Brahman is the controller and Jagat is the controlled. Brahman is the cause and Jagat is the effect. Brahman is unlimited whereas Jagat is limited by space and time,

There are upaniṣadic statements like *sarvaṁ khalu idam brahma* (Chāndogya 3. 14. 1) which point out the non - difference of Brahman and Jagat.

Nimbārka tries to remove the contradiction by stating that the relation between cause and effect is that of difference and also non - difference The effect has a form which is different from that of the cause. But the effect is dependent upon the cause. Hence it can not be totally different from the cause. The effect exists in the cause prior to creation in the form of potency (*śakti*) and becomes manifest later.

The relation between Brahman and Jagat is that of whole and part. A part can not be totally different from the whole, nor can it be completely identical. Hence the relation between Brahman and Jagat is that of difference and also non - difference.

However illogical it may appear at first sight, the view of Nimbārka is quite reasonable from the philosophical stand point. The effect is different from the cause in its form, name, power and function An ornament is different from the nugget of gold as regards its form, name (neck - lace, ear-ring etc.) and use. But it is not different from the nugget as both are essentially gold only. Hence the relation between the cause and the effect or the whole and the part is neither of pure difference nor of pure non - difference, but one of natural difference and non - difference both of which are simultaneous and equally real.

In the philosophy of Nimbārka, relation always presupposes difference and non-difference. When we say that Jagat is non different from Brahman. we do not mean thereby that the non-difference means absolute identity, but simply that Jagat is absolutely dependent on Brahman, just as the rays of the Sun depend upon the Sun for their existence. Thus non-difference here means essential dependance and not absolute identity.

The concept of Bhedâbheda may be illustrated with the exampla of 'the serpent and its coil.'

उभयव्यपदेशात् तु अहिकुण्डलवत् । ब्र. स ३ २. २७

The serpent is the material cause of the coil. The serpent is independent, while the coil is dependent. On the one hand this shows the difference between the serpent and its coil. On the other hand the existence of the coil is impossible in the absence of the serpent, which proves the non-difference of the two. Similar difference and non-difference exist between the ocean and its waves, the tree and its leaves etc.

Logically speaking, difference and non-difference are opposed to each other and hence they can not co-exist. The Naiyāyikas maintain that non-difference amounts to a negation of difference, and difference invariably involves total exclusion of identity. But Nimbârka points out that *the difference is in form and non-difference is in essence.* The difference and non-difference relate to two difference aspects. Hence there is no contradiction between different and non difference. Here the non-difference is of the kind which is not in conflict with difference. They are equally real and compatible with each orher.

Nimbarka accepts the Sat-khyāti and says :-

सर्वं हि विज्ञानमयो यथार्थकं
श्रुतिस्मृतिभ्यो निखिलस्य वस्तुन : ।
ब्रह्मात्मकत्वादिति वेदविन्मतं
त्रिरुपताऽपि श्रुति - सूत्र - साधिता ।

वेदान्त - कामधेनु श्लोक ७

"All knowledge is true because all the things have Brahman as their essence, as is known from the vedas and smṛtis. This is the opinion of the learned. The idea of trinity (Brahman, Jīva and Jagat) is also maintained by the Vedas and Sūtras."

Nimbārka agrees with Śaṅkara in stating the non-difference of Brahman and Jiva - Jagat. He agrees with Madhva in maintaining that the world is real. He agrees with Rāmānuja by accepting the Sat-khyāti. He gives supreme importance to devotion (Bhakti) and thus he has blended all these doctrines into his school of thought namely Dvaitādvaita.

Nimbārka maintains that there is always difference and non-difference between Brahman and Jiva. What can be the philosophical implication of this? It would mean that, to begin with, the non-difference between Brahman and Jiva may be just 2 per cent (*sat* and *cit*) and the difference 98 per cent. Through proper Sādhanā in the form of sacrifice, penance, worship, gifts, meditation, Japa etc the gap may be reduced and the difference as well as non-difference would be 50 per cent each. Due to more and more intense Sādhanā, as the Jīva attains liberation, the difference would be reduced to just 2 per cent (atomic size and no power of creation) and the non-difference would be raised to 98 per cent. That is how the progress would take place. So though the difference and non-difference would remain there always, the percentage would go on changing and that would bring about the desired result, namely, the Life Divine.

Saints and Miracles

Prof. K. D. Tangod, M. A.

Miracles are universal phenomena often associated with the lives of saints who are either God - realised souls or men with extra - ordinary spiritual or yogic powers. Scientists dismiss them as impossible and unverifiable events. In their opinion belief in miracles is a superstition. We come across several recorded cases of miracles that have occured in the past as well as present in the lives of saints all over the world. They are sure to occur in future also. To name a few of them Making the lifeless wall move and a buffalo utter vedic muntrams, bringing a dead person back to life, transferring a few years of one's life to another who was to die an immature death, healing an incurable disease by sprinkling holy water over the body of the diceased, drinking a bottle of deadly poison without being affected there by, raducing one's actual weight to the level of the weight of a flower, taking out things, eaten once, in their original form, converting a brinjal into a linga, creating things out of nothing, travelling a long distance in the minimum possible time, predicting correctly the future events and so on. Numerous similar cases of miracles can be cited to convince an unbiased individual. These and such other miracles are attributed to saints like Jnaneshwar, Raghavendra Swamiji, Jesus Christ, Gopaldas, Madhvacharya, Purandardas, Satya Sai Baba, Basaveshwara and others.

What we call miracles are extraordinry events in the physical world which surpass all known human or natural powers and are therefore ascribed to super natural causes. Prima facie they appear to be unnatural events having no causes. We, ordinary individuals including scientists with our limited power of understanding hesitate to accept them as genuine or natural. Nevertheless they are as natural as anything acceptable to us from the point of view of the saints who can perform them and understand them with reference to their causes. Saints are capable of seeing through the miracles with their supernatural or yogic power Understood in this sense miracles are not uncaused or unscientific phenomena Scientists whose conception of 'science' and 'scientific method' is rather narrow think that the miracles are unscientific because they are not able to explain the how of miracles with the help of scientific method. This inability of the scientists to explain miracles or scientifically verify them should not make us think that miracles are unscientific or unnatural. On the contrary, it speaks of the inadequacy of the scientific method and of knowledge of ordinary individuals.

Saints may use miracles only in times of need in order to console and save men in distress. They only know who deserve their help and when. We cannot expect the saints to perform miracles always and on every body without discrimination. They do not boast of this supernatural power in themselves Nor do they wish to indulge in them for personal gains. They are aware of the danger of resting satisfied with their power to perform miracles. When Satya Sai Baba was once asked as to why he performed miracles he is reported to have replied that he did so to help the people in distress and create faith in them. It is out of their kindness for humanity that sometimes saints resort to miracles which they do not treat as ends in themselves. If yogis or saints use their power of performing miracles treating them as ends or as means to their personal gains, their spiritual progress is hampered and their spiritual career is doomed So they are advised not to remain satisfied with such power in them. Though God - realised persons possess the power to perform miracles and some miracles do occur in their lives, it is wrong to conclude that all those who perform miracles are realised souls. Magicians who also perform miracles are not men of God-realisation for that reason. Miracles, therefore, are not real marks of self-realisation. They are not conducive to the spiritual welfare of the sàdhakas. We must therefore be careful in distinguishing real saints from hypocrites who make much of their power to perform miracles and use the power to fool others and thereby work for their selfish ends.

Sri Gurudeo Ranade, the mystic-saint of our times, even believing in the possibility of miracles did not appreciate them as he belonged to the famous Nimbargi Sampradaya known for its rational attitude. His spiritual teacher discouraged all superstition. So Gurudeo has joined others in attaching less importance to miracles and expressed the view, "miracles do not constitute spirituality and are not a true indication of spiritual greatness. Spiritual greatness lies only in the knowledge of the self or Atmajnana." Even though Sri Gurudeo did not approve of miracles, his close associates and disciples report that they have witnessed several miracles in his life also. This bears enough testimony to the fact that miracles follow from spirituality which they may sometimes indicate. He has warned us not to confuse. miracles with spirituality. In this context, Sri Gurudeo's views on the nature of miracles are worth quoting He is reported to have explained the nature of miracles and their causes in the following words. "It is the law of Nature that causes and effect should necessarily precede and follow each other. Every cause should produce an effect and every effect should have a cause. If a few links in this chain are absent-invisible, that phenomenon is treated as a miracle. Such miracles do happen very often. The Radio of today is a miracle of yesterday. With the aid of the super-natural power acquired through penance, saints transcend a few steps and at once reach the top. These sudden jumps, are then regarded as miracles by the common people.

There is another type of miracles with which we are familiar. We may call them 'Psychological Miracles'. Saints possessing supernatural powers, can send messages to their distant disciples instanty, can intimate to them before hand the events that would take place in future and can actually read the thoughts of others as well. All these things are possible. But Sri Mahārāj maintained that events that violate the laws of Nature, such as 'the speech of a buffalo' and 'the movement of a wall' cannot take place. Hence, these miracles attributed to Saint Jnaneśvara, might be regarded as the products of poetic imagination.

In this connection, one fact deserves special attention. Miracles should *happen* of their own accord; they should never be *wilfully performed.* Divine grace should descend. It is always received and never given. Because the moment the idea of giving it dawns upon the saint he enters the province of Ego, by transcending that of the Lord. Genuine saints, therefore, never entertain even the thought of performing miracles.

Still it is also equally true that God brings about miracles, through the saints, without their knowledge (Silver Jubilee Souvenir Vol I. P. 235-36 -Published by A.C.P.R. Belgaum).

Sri Gurudeo's views on miracles are based on his own experience. Several miracles that happened in his own life without his knowledge and effort must have made him conclude that God is the real performer of miracles and saints are only the media. The view that the so called miracles are in conformity with the laws of Nature is consistent with his rational attitude. When saints do not claim to be the performers of miracles they cannot be charged with partiality. God decides whom to favour and save by causing miracles. For this reason the saints who act only as instruments of God have no chance of entering the province of Ego. In spite of his rational attitude Sri Gurudeo recognised miracles as they are the activities of God. Who has the courage to ignore God's activities?.

Sri Gurudeo's views on miracles seem to echo the views of St. Ramadāsa who also understands that miracles attributed to a saint are the work of God. Dr. V. H. Date explains St. Rāmadāsa's views in the following words: "The occurence of miracles and the attribution of them to a saint who has passed away remain as an unsolved puzzle. That miracles should happen during the life - time of a saint is understandable to some extent. They might be said to be done due to the spiritual power which the saint has acquired. But that they should happen even after his death is something which is hard to explain. For, it can then neither be said that his personal wishes and interests are involved in the happening of the miracles nor that he exerts his power for their occurence.

As a step towards the solution of the problem, we should pose the question to ourselves in this connection as to why miracles should occur even during the life - time of a saint. Probably, as said above, the reply would be that the saint himself works them out by using his spiritual power. But on several occasions, the miracles occur in a place far away from where the saint lives, and the saint comes to know them after he is told about them. And yet, they are attributed to him because they happen exactly in the manner in which they were seen happening in a dream with the presence of the saint or as the saint had foretold the devotee. Here also it cannot be said that the saint is directly responsible for bringing out the miracles. He might be interested in the happenings of events in a particular way; he might have acquired spiritual power too; but there is no direct evidence to show that he consciously and deliberately uses it for producing a miracle. For, on many occasions, with all his pleasure and delight over the occurence of events according to his wishes, he too becomes surprised that they have occured in that way. Neither does he enter mentally in the dreams of other people nor could it be possible for him to be at a far distant place where the miracle is happening.

If, however, a saint is asked to give his own opinion in this matter, he would say that miracles occur on occount of the combination of the force of the implicit faith and devotion of the devotees themselves and of the power of the grace of God. Does this mean that the saint does not come in the picture at all ? No, not so. The saint does come in the picture; he is connected on one side with his disciples and other devotees who have faith in him, and on the other, with God. Naturally, to the extent to which he is interested in their well - being, God too gets himself interested; and though the saint might not do anything to fulfil the desires of the devotees, God comes forward and does it for the sake of the saint. This then is the explanation that miracles happen primarily as the work of God, and secondarily, as the faith and devotion of the people themselves who are attached to the saints, and through them therefore attached to God also (Spiritual Treasure of St. Ramadasa : chapter III Pp. 114 115) "On the whole it is not the duty of a saint to perform miracles in order to uplift humanity; by his behaviour and devotion he has to proclaim God to the whole world like a rumbling cloud" (Gurudev Vachanamrta : Pp. 72-73).

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Book Review

"Enlightened Living: By Swami Venkatesananda."
(Second Edition, 1978)
Pages : 69 Price : Rs. 10
Published by : Motilal Banarasidas, Delhi.

Yoga is a practical science of antiquity having univesral appeal. People of all religious faiths and followers of different systems of philosophy in India have recognised its value. The affluent western societies deprived of mental peace and contentment are now taking more and more interest in the science of yoga. In view of the growing popularity of this science attempts are being made by scholars to introduce Yoga Sutras of Maharṣi Patanjali to the English - knowing people by translating the original aphorisms in English. One such attempt is made by Swami Venkatesananda in this booklet under review.

The author claims that he has given us a new interpretative translation of the Yoga Sutras. It aims at an exposition of that gospel, avoiding the technicalities, by bringing the whole Yoga - philosophy to the ordinary and simple daily life of everyone who is in search of truth that frees one from self - ignorance. The author's mastery over the sutras has made it possible for him to offer an interpretative translation bringing out the implied meaning of each sutra. This has helped him to avoid the simple literal translation. Though the common readers appreciate the noble intention of the author, at times they may feel that the translation presented here is more difficult to follow than the simple literal translation To understand and appreciate this new translation readers may compare it with o her available translations. Aphorisms in Sanskrit by their very nature are bound to admit different translations and interpretations. If we bear this point in mind we may not hesitate to welcome this attempt. Even with such translations available the difficulty of following the full import of the sutras still remains. This difficulty can be solved by supplementing the translations with elaborate commentaries.

The title of the book sounds significant as it suggests that the practice of Yoga is sure to transform the everyday life of everyone into enlightened living.

K. D. Tangod.

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Report of the Academy of Comparative Philosophy and Religion for the querter ended on 31-3-1981. (1-1-81 to 31-3-81)

There was one meeting of the Board of trustees for routine work. In the Editorial Committee, Prof. P. M. Kulkarni has replaced Prof. Sriniwas Kulkarni.

There was a recital of Geeta-Ramayana by Shri Vijay Prabhu Khanolkar for two days on 22nd and 23rd February. Smt. Malatibai Pandit had Kirtans on 13th and 14th March. Shri. Atmaram V. Damle delivered six talks from 22nd March on Sant Tukaram and Eknath (on acoount of Tukaram Beeja and Ekanath Shasthi).

His Holiness Srimat Vidyarajtirth Swamiji of Gokarn Partagali Mutt unveiled the portrait of Parama Poojya Shri Chandrashekhar Swamiji, Senior Shankaracharya of Kanchi Kamkoti Mutt on 15th January Shri K. D. Sangoram, Chairman presided over the function.

Dr. K G. Shastri (Karnataka University) delivered a series of five lectures on the philosophy of Puranadardas in Kannada from 31st January. This series of Gurudev Ranade Memorial Lectures was inaugurated by Principal P. K. Bhagoji (R. P. D. College, Belgaum). Shri K. D. Sangoram presided.

Donations were received from the following persons during this quarter.

1) Shri S. K. Khandekar, Belgaum, (now enrolled as Donor)	Rs, 350/-
2) Shri Ramkrishnasa V. Bhute, Belgaum (enrolled as Donor)	Rs. 501/-

3) Shri S. N. Kulkarni, Wadgaon.	Rs. 10/-
4) Shri S. S. Chandaliya, Belgaum (enrolled as Donor)	Rs. 1001/-
5) Shri N. S. Deshpande, Varanasi.	Rs. 501/-
6) Shri R. N. Deshpande, Belgaum.	Rs. 501/-

The following persons were enrolled as life-subscribers (Rs. 100/-)

1) Dr. S. S. Dodwad, M. B. B. S. Sholapur
2) Dr. K. G. Shastri, M. A. Ph. D. Dharwad.

We are extremely grateful to Shri G. Wamdeva, Charity Commissioner, Belgaum for securing for this Academy a grant in - aid of Rs. 5000/- from Government.

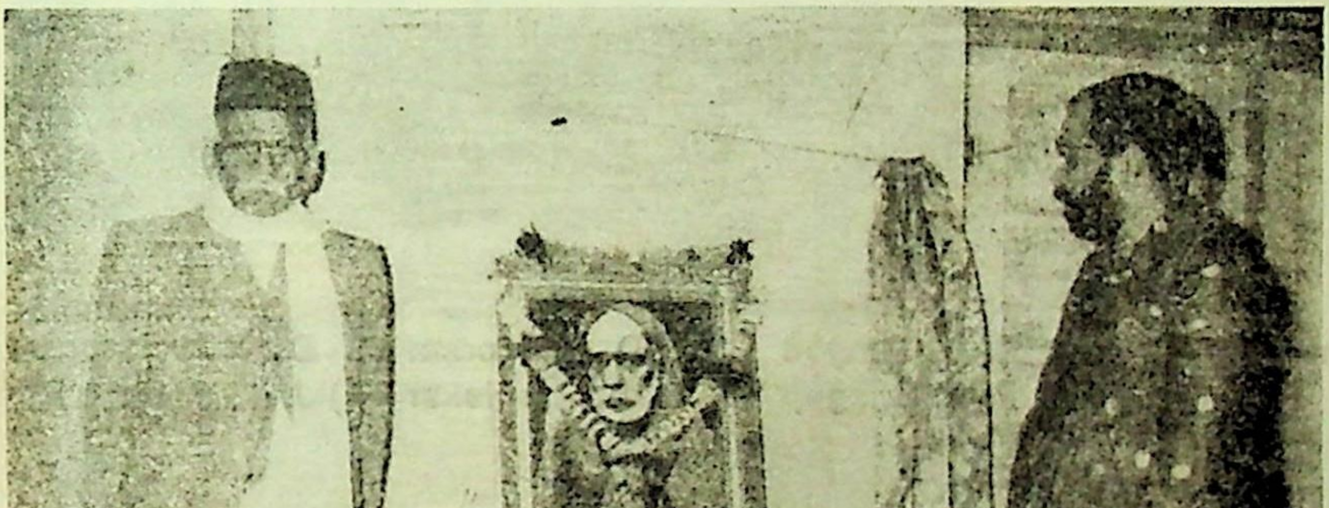
Two new publications are now in print, one in Kannada language on the Philosophy of Shri Gurudeo Ranade (Samanwaya Darshana) and the second in Marathi on the philosophy of Shri Jnaneshwar (Jnaneshwaranche Atmadarashana). The first is written by Shri M. S. Deshpande and the second by Shri R. N. Saraf. These two books will come out shortly and be made available to the donors and the life-members free of price.

A Request

The Academy requests the readers to suggest the topic for a seminar contemplated. The names of the scholars who could participate and speak on different aspects of the topic are also invited.

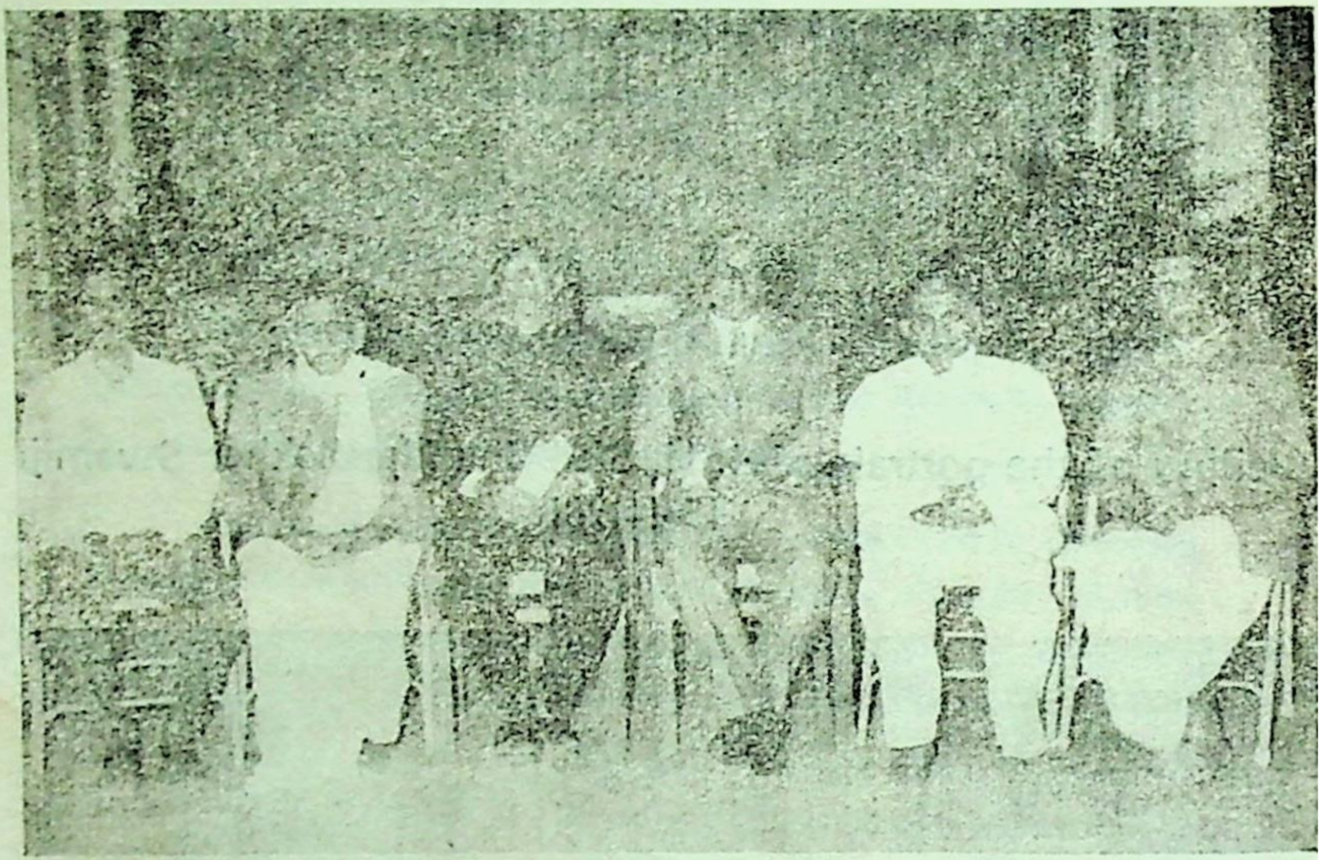
– Editor

Unveiling of the portrait of H. H. Shri Chandrashekhar Swamiji
15-1-1981



1) K. D. Sangoram 2) H. H. Shri Vidyadhirajatirtha Swamiji

Gurudeo Ranade Memorial Lectures - Inauguration - 31-1-1981.



from Left 1) Prof. K. D. Tangod 2) K. D. Sangoram 3) Dr. K. G. Shastri
4) Prin. P. K. Bhagoji 5) D. B. Parulekar 6) J. V. Parulekar

Unveiling of the portrait of H. H. Shri Chandrashekhar Swamiji of Kanchi Math : 15-1-1981

H. H. Shri Vidyadhirajatirtha Swamiji of Gokarn Partgali Muth with devotees

The Hon'ble Justice D. M. Chandrashekhar, Chief Justice of Karnataka High Court - writes,

"I have read most parts of the I Volume and I find it very very illuminating. I have no doubt that the II Volume will equally be illuminating.

I congratulate you and your colleagues for bringing out such illuminating books.

* * *

(1) SILVER JUBILEE SOUVENIR Vol. I Rs. 32/-
(Pillars of Shri Gurudeva's Sampradaya
and Heart Homages to Shri Gurudev)

(2) SILVER JUBILEE SOUVENIR Vol. II Rs. 15/-
Edited by
K. D. Sangoram. & M. S. Deshpande.

* * *

New books which will be shortly out:

(1) Samanwaya Darshan.
(Kannada) M. S. Deshpande.

(2) Sri Jnaneshwarache Atmadarshan
(Marathi) R. N. Saraf

For list of our publications : Please contact :-

Academy of Comparative Philosophy and
Religion : Belgaum. P. O. Belgaum 590 011.